THE CHURCHMAN.

VOLUME XIV.—No. 4. THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 Tim. iii. 15. WHOLE NUMBER 680.

PUBLISHED FOR THE PROPRIETORS. NEW-YORK: SATURDAY, MARCH 30, 1844. BY JAMES A. SPARKS, 109 NASSAU-ST. } Terms—$3 00 per annum—in advance.

The Churchman.

For the Churchman.

Two Ancient Hymns for Holy Week.

I. Vexilla Regis prodeunt.

Forth comes the Standard of our King!
Bright gleams the mystic Sign,
Where Life bore Death of suffering,
And Death wrought Life divine.

The stabs of the accursed spear
Bring forth the healing Flood,
To cleanse sin's stains so dark and drear,
With Water and with Blood.

Fulfilled is each prophetic word,
Each faith inspir'd strain,
Telling the nations of that Lord,
Who by the Cross should reign.

O ever honored, glorious Tree!
Than purple throne more fair;
Of all on earth 'twas granted thee,
His sacred Form to bear.

How blest! upon whose spreading arms
The world's great Ransom hung;
While Hell, was stirred with mad alarms,
And with deep curses rung.

Hail Cross of Christ! man's only Hope!
While now we gaze and pray,
Dear Lord! the exhaustless fountains ope,
And wash our sins away.

Source of all grace! Great Three in One,
All souls give praise to Thee.
Add Thou, to what the Cross hath done,
Our crown of victory.

II. Lustra sex qui jam peregit.

The thirty years have all been passed,
Through which the Human Life must last,
And with free love the Lord doth go,
To bear His Passion's bitter woe.
The Lamb that takes from sin its strength,
Has reached His fearful Cross at length.

Gall to His parched lip they bear;
With thorn, and nail, and piercing spear,
They rouse His flesh, to anguish throes.
Then forth the healing Torrent flows,
Water and Blood, whose cleansing wave,
Rolls on, earth, sea, and stars to lave!

Oh faithful Cross! thou noblest Tree,
Of all that man shall ever see!
In earth's wide forests, there doth shine,
No leaf, no flower, no fruit like thine!
Yea sweet the iron! and sweet the wood!
That bear the Lord, and shew His Blood.

Bend down thine arms thou lofty Tree,
To ease the Sufferer's agony:
Instinct with life thy nature tame:
Make supple all thy rigid frame;
And strive, as with a mother's care,
Thy Lord's own Royal Form to bear.

Only to thee was honor given,
To lift on high the Lamb from Heaven.
Thy spreading arms, upheld the Ark,
Sole Refuge mid earth's floods so dark.
Thou only, oh thrice honored Wood!
Wert stained with His most precious Blood.

Let everlasting glory be,
To Thee oh Blessed Trinity.
To Father, Spirit, and to Son,
Be equal honors ever done.
And let all things and creatures join,
To bless and praise, the One and Trine. S. G.

An Homily for Good Friday,

CONCERNING THE

Death and Passion of our Saviour Jesus Christ.

It should not become us (well-beloved in Christ) being that people which he redeemed from the devil, from sin and death, and from everlasting damnation, by Christ, to suffer this time to pass forth without any meditation and remembrance of that excellent work of our redemption, wrought as about this time, through the great mercy and charity of our Saviour Jesus Christ, for us wretched sinners, and his mortal enemies. For if a mortal man's deed, done to the behoof of the common wealth, be had in remembrance of us, with thanks for the benefit and profit which we receive thereby: how much more readily should we have in memory this excellent act and benefit of Christ's death? whereby he hath purchased for us the undoubted pardon and forgiveness of our sins, whereby he made at one the Father of heaven with us, in such wise, that he taketh us now for his loving children, and for the true inheritors, with Christ his natural son, of the kingdom of heaven. And verily so much more doth Christ's kindness appear unto us, in that it pleased him to deliver himself of all his goodly honor, which he was equally in with his Father in heaven, and to come down into this vale of misery, to be made mortal man, and to be in the state of a most low servant, serving us for our wealth and profit; us, I say, which were his sworn enemies, which had renounced his holy law and commandments, and followed the lusts and sinful pleasures of our corrupt nature. And yet, I say, did Christ put himself between God's deserved wrath, and our sin; and rent that obligation wherein we were in danger to God, and paid our debt. Our debt was a great deal too great for us to have paid. And without payment, God the Father could never be at one with us. Neither was it possible to be loosed from this debt by our own ability. It pleased him therefore to be the payer thereof, and to discharge us quite.

Who can now consider the grievous debt of sin, which could none otherwise be paid, but by the death of an innocent, and will not hate sin in his heart? If God hateth sin so much, that he would allow neither man nor angel for the redemption thereof, but only the death of his only and well-beloved Son: who will not stand in fear thereof? If we (my friends) consider this, that for our sins this most innocent Lamb was driven to death, we shall have much more cause to bewail ourselves that we were the cause of his death, than to cry out of the malice and cruelty of the Jews, which pursued him to his death. We did the deeds wherefore he was thus stricken and wounded, they were only the ministers of our wickedness. It is meet then that we should step low down into our hearts, and bewail our own wretchedness and sinful living. Let us know for a certainty, that if the most dearly beloved Son of God was thus punished and stricken for the sin which he had not done himself: how much more ought we sore to be stricken for our daily and manifold sins which we commit against God, if we earnestly repent us not, and be not sorry for them? No man can love sin, which God hateth so much, and be in his favor. No man can say that he loveth Christ truly, and have his great enemy (sin I mean, the author of his death) familiar and in friendship with him. So much do we love God and Christ, as we hate sin. We ought therefore to take great heed, that we be not favorers thereof, lest we be found enemies to God, and traitors to Christ. For not only they which nailed Christ upon the Cross, are his tormentors and crucifiers: "But all they (saith St. Paul) crucify again the Son of God, as much as is in them, who do commit vice and sin, which brought him to his death. If the wages of sin be death, and death everlasting; surely it is no small danger to be in service thereof. If we live after the flesh, and after the sinful lusts thereof, St. Paul threateneth, yea, Almighty God in St. Paul threateneth, that we shall surely die. We can none otherwise live to God, but by dying to sin. "If Christ be in us, then is sin dead in us: and if the Spirit of God be in us, which raised Christ from death to life, so shall the same Spirit raise us to the resurrection of everlasting life. But if sin rule and reign in us, then is God, which is the fountain of all grace and virtue, departed from us: then hath the devil, and his ungracious spirit, rule and dominion in us." And surely if in such miserable state we die, we shall not rise to life, but fall down to death and damnation, and that without end. For Christ hath not so redeemed us from sin, that we may safely return thereto again: but he hath redeemed us, that we should forsake the motions thereof, and live to righteousness. Yea, we be therefore washed in our baptism, from the filthiness of sin, that we should live afterward in the pureness of life. In baptism we promised to renounce the devil and his suggestions, we promised to be (as obedient children) always following God's will and pleasure. Then if he be our Father indeed, let us give him his due honor. If we be his children, let us show him our obedience, like as Christ openly declared his obedience to his Father, "which (as St. Paul writeth) was obedient even to the very death, the death of the Cross." And this he did for us all that believe in him. For himself he was not punished, for he was pure and undefiled of all manner of sin, "He was wounded (saith Esay) for our wickedness, and stripped for our sins:" he suffered the penalty of them himself, to deliver us from danger: "He bare (saith Esay) all our sores and infirmities upon his own back." No pain did he refuse to suffer in his own body, that he might deliver us from pain everlasting. His pleasure it was thus to do for us, we deserved it not. Wherefore the more we see ourselves bound unto him, the more he ought to be thanked of us, yea, and the more hope may we take, that we shall receive all other good things of his hand, in that we have received the gift of his only Son, through his liberality. "For if God (saith St. Paul) hath not spared his own Son from pain and [illegible] delivered him for us all unto the death: how should he not give us all other things with him? If we want any thing, either for body or soul, we may lawfully and boldly approach to God as to our merciful Father, to ask that we desire, and we shall obtain it." For such power is given to us, to be the children of God, so many as believe in Christ's name. "In his name whatsoever we ask, we shall have it granted us." For so well pleased is the Father Almighty God, with Christ his Son, that for his sake he favoreth us, and will deny us nothing. So pleasant was this sacrifice and oblation of his Son's death, which he so obediently and innocently suffered, that we should take it for the only and full amends for all the sins of the World. And such favor did he purchase by his death, of his heavenly Father for us, that for the merit thereof (if we be true Christians in deed, and not in word only) we be now fully in God's grace again, and clearly discharged from our sin. No tongue surely is able to express the worthiness of this so precious a death. For in this standeth the continual pardon of our daily offences, in this resteth our justification, in this we be allowed, in this is purchased the everlasting health of all our souls. Yea, "there is none other thing that can be named under heaven to save our souls, but this only work of Christ's precious offering of his body upon the altar of the Cross." Certes there can be no work of any mortal man (be he never so holy) that shall be coupled in merits with Christ's most holy act. For no doubt, all our thoughts and deeds were of no value, if they were not allowed in the merits of Christ's death. All our righteousness is far unperfect, if it be compared with Christ's righteousness. For in his acts and deeds, there was no spot of sin, or of any unperfectness. And for this cause they were the more able to be the true amends of our righteousness, where our acts and deeds be full of imperfection and infirmities, and therefore nothing worthy of themselves to stir God to any favor, much less to challenge that glory that is due to Christ's act and merit. "For not to us (saith David) not to us, but to thy name give the glory, O Lord." Let us therefore (good friends) with all reverence glorify his name, let us magnify and praise him for ever. For he hath dealt with us according to his great mercy, by himself hath he purchased our redemption. He thought it not enough to spare himself, and to send his angel to do this deed, but he would do it himself, that he might do it the better, and make it the more perfect redemption. He was nothing moved with the intolerable pains that he suffered in the whole course of his long Passion, to repent him thus to do good to his enemies: but he opened his heart for us, and bestowed himself wholly for the ransoming of us. Let us therefore now open our hearts again to him, and study in our lives to be thankful to such a Lord, and evermore to be mindful of so great a benefit; yea, let us take up our Cross with Christ, and follow him. His Passion is not only the ransom and whole amends for our sin, but it is also a most perfect example of all patience and sufferance. For if it behoved Christ thus to suffer, and to enter into the glory of his Father: why should it not become us to bear patiently our small crosses of adversity, and the troubles of this world? "For surely (as saith St. Peter) Christ therefore suffered, to leave us an example to follow his steps. And if we suffer with him, we shall be sure also to reign with him in heaven. Not that the sufferance of this transitory life should be worthy of that glory to come, but gladly should we be contented to suffer, to be like Christ in our life, that so by our works we may glorify our Father which is in heaven. And as it is painful and grievous to bear the Cross of Christ in the griefs and displeasures of this life; so it bringeth forth the joyful fruit of hope, in all them that be exercised therewith. Let us not so much behold the pain, as the reward that shall follow that labor. Nay, let us rather endeavor ourselves in our sufferance, to endure innocently and guiltless, as our Saviour Christ did. For if we suffer for our deservings, then hath not patience his perfect work in us; but if undeservedly we suffer loss of goods and life, if we suffer to be evil spoken of for the love of Christ, this is thankful afore God; for so did Christ suffer. "He never did sin, neither was any guile found in his mouth. Yea, when he was reviled with taunts, he reviled not again. When he was wrongfully dealt with, he threatened not again, nor revenged his quarrel, but delivered his cause to him that judgeth rightly."

Perfect patience careth not what, nor how much it suffereth, nor of whom it suffereth, whether of friend or foe; but studieth to suffer innocently, and without deserving. Yea, he in whom perfect charity is, careth so little to revenge, "that he rather studieth to do good for evil, to bless and say well of them that curse him, to pray for them that pursue him," according to the example of our Saviour Christ, who is the most perfect example and pattern of all meekness and sufferance, which hanging upon the Cross, in most fervent anguish bleeding in every part of his blessed body, being set in the midst of his enemies and crucifiers: and he notwithstanding the intolerable pains which they saw him in, being of them mocked and scorned despitefully without all favor and compassion, had yet towards them such compassion in heart, that he prayed to his Father of heaven for them, and said, "O Father, forgive them, for they wot not what they do." What patience was it also which he showed, when one of his own apostles and servants which was put in trust of him, came to betray him unto his enemies to the death? He said nothing worse to him, but, "Friend, wherefore at thou come?" Thus (good people) should we call to mind the great examples of charity which Christ showed in his Passion, if we will fruitfully remember his Passion. Such charity and love should we bear one to another, if we will be the true servants of Christ. "For if we love but them that love and say well by us, what great thing is it that we do," saith Christ? "Do not the Painims and open sinners so?" We must be more perfect in our charity than thus, "even as our Father in heaven is perfect, which maketh the light of his sun to rise upon the good and the bad, and sendeth his rain upon the kind and unkind." After this manner should we show our charity indifferently, as well to one as to another, as well to friend as foe, like obedient children, after the example of our Father in heaven. "For if Christ was obedient to his Father even to the death, and that the most shameful death (as the Jews esteemed it) the death of the Cross: why should we not be obedient to God in lower points of charity and patience? Let us forgive then our neighbors their small faults, as God for Christ's sake hath forgiven us our great."

It is not meet that we should crave forgiveness of our great offences at God's hands, and yet [illegible] bors against us. We do call for mercy in vain, if we will not show mercy to our neighbors. For if we will not put wrath and displeasure forth of our hearts to our Christian brother, no more will God forgive the displeasure and wrath that our sins have deserved before him. For under this condition doth God forgive us, if we forgive other. It becometh not Christian men to be hard one to another, nor yet to think their neighbor unworthy to be forgiven. For howsoever unworthy he is, yet is Christ worthy to have thee do thus much for his sake, he hath deserved it of thee, that thou shouldest forgive thy neighbor. And God is also to be obeyed, which commandeth us to forgive, if we will have any part of the pardon which our Saviour Christ purchased once of God the Father, by shedding of his precious blood. Nothing becometh Christ's servants so much, as mercy and compassion. Let us then be favorable one to another, and pray we one for another, that we may be healed from all frailties of our life, the less to offend one the other; and that we may be of one mind, and one spirit, agreeing together in brotherly love and concord, even like the dear children of God. By these means shall we move God to be merciful unto our sins, yea, and we shall be hereby the more ready to receive our Saviour and Maker in his blessed sacrament, to our everlasting comfort, and health of soul. Christ delighteth to enter and dwell in that soul where love and charity ruleth, and where peace and concord is seen. For thus writeth St John, "God is charity, he that abideth in charity, abideth in God, and God in him. And by this (saith he) we shall know that we be of God, if we love our brethren. Yea, and by this shall we know, that we be delivered from death to life, if we love one another. But he which hateth his brother (saith the same apostle) abideth in death, even in the danger of everlasting death, and is moreover the child of damnation and of the devil, cursed of God, and hated (so long as he so remaineth) of God and all his heavenly company." For as peace and charity make us the blessed children of Almighty God: so doth hatred and envy make us the cursed children of the devil. God give us all grace to follow Christ's examples in peace, and in charity, in patience and sufferance, that we now may have him our guest to enter and dwell within us, so as we may be in full surety, having such a pledge of our salvation. If we have him and his favor, we may be sure we have the favor of God by his means. For he sitteth on the right hand of God his Father, as our Proctor and Attorney, pleading and suing for us in all our needs and necessities. Wherefore, if we want any gift of godly wisdom, we may ask it of God for Christ's sake, and we shall have it. Let us consider and examine ourselves, in what want we be concerning this virtue of charity and patience. If we see that our hearts be nothing inclined thereunto, in forgiving them that have offended against us, then let us knowledge our want, and wish to God to have it. But if we want it, and see in ourselves no desire thereunto, verily we be in a dangerous case before God, and have need to make much earnest prayer to God, that we may have such an heart changed, to the grafting in of a new. For unless we forgive other, we shall never be forgiven of God. No, not all the prayers and good works of other, can pacify God unto us, unless we be at peace, and at one with our neighbor. Nor all our deeds and good works can move God to forgive us our debts to him, except we forgive to other. He setteth more by mercy, than by sacrifice. Mercy moved our Saviour Christ to suffer for his enemies: it becometh us then to follow his example. For it shall little avail us to have in meditation the fruits and price of his Passion, to magnify them, and to delight or trust in them, except we have in mind his examples in passion to follow them. If we thus therefore consider Christ's death, and will stick thereto with fast faith for the merit and deserving thereof, and will also frame ourselves in such wise to bestow ourselves, and all that we have by charity, to the behoof of our neighbor, as Christ spent himself wholly for our profit, then do we truly remember Christ's death: and being thus followers of Christ's steps, we shall be sure to follow him thither where he sitteth now with the Father and the Holy Ghost: To whom be all honor and glory. *Amen.*

Communications.

For the Churchman.

The Opinion of Her Majesty's Advocate and Dr. Jenner.

Rev. and Dear Mr. Editor,—The Rev. Henry Anthon, D. D., and the Rev. Hugh Smith, D. D.—par nobile fratrum!—have favored the public with an opinion, recently imported from England, "upon points," say they, "connected with the ordination held at St. Stephen's," (I presume in this country,) "endorsed by Her Majesty's Advocate and Dr. Jenner, and based upon the rubrics and ordinal of the English Prayer-book, "which circumstance," we further learn from the card of the aforesaid Reverend D. D.'s, "affects neither its pertinency (*Scilicet, im?*) nor force."

I have a few remarks to offer upon this extraordinary document; the way in which the opinion has been sought, and the manner in which it was obtained.

1. The case submitted for the learned counsel's opinion was evidently drawn up with no kind feelings or intentions towards the Bishop of New York. A prominent clergyman among the party, who call themselves *Evangelical*, is employed in the business, and through his instrumentality the arrangements are matured, and the opinion obtained. Now, however respectable and honorable in himself the medium of communication *individually*, I have no more faith in the interpretation of the *law*, than I have in the exposition of the *gospel*, which comes from such a quarter. I am disposed to look with caution, if not suspicion, upon every thing which emanates from such a source; for whilst they think they do God service, they stick at nothing to accomplish their object. Nevertheless, the opinion thus obtained *is* decidedly in favor of the Bishop, which, consequently, must make the position of the aforesaid Reverend gentlemen so much the worse—the more embarrassing and perplexing!

2. Unfairness however, is fully visible upon the very face of this document. The questions proposed therein are all *leading* questions, so put as *only* to obtain *one-sided* replies. The learned counsel perceiving this, oblige their clients, and answer accordingly. E. G.

1. Does that call embrace Clergymen as well as Laymen? *not* "Who are meant by the term *people*, is it referable to *laymen* only, or does it take in the clergy so far as this, that [illegible] tion, and know of any impediment, which he had not before had an opportunity to make known, [not going thither for the express purpose of *protesting*, and habited in his canonicals to distinguish him *from* the people,] could *he* respond to the call? Had the question been put thus, the answer would have been more satisfactory. In addition to what has already been so ably said upon this point, allow me here to offer another reason, not yet mentioned, for the belief that the clergy are *not* included in the term *people;* it is this: The Ember weeks, or four stated seasons for holding ordinations were specially appointed among other good purposes, that the *people*, knowing the time might be present to approve or oppose the ordination of a candidate, "which primitive privilege is still reserved to the *people*," says Wheatly, "in this well constructed Church," i. e., a Church with its Bishop, Clergy and people; each having their own particular part of duty to perform, and therefore "*well constituted.*" They next ask,

2. May an impediment of a purely doctrinal nature, as *Romish* heresy for example, be stated? Romish Heresy, forsooth! to have instanced *Antinomian* or some other, would not have answered. The object was, manifestly, to make out a leaning towards Popery. The reply, therefore, is, "If it exist, it may and ought." Truly said. But I now behold the learned counsel chuckling over their fees, and laughing in their sleeves, at the extreme credulity—not to say absurdity—of their clients; that they should for one moment harbor the thought that a bishop of the Church Catholic would, under any circumstances, ordain a man who had been even *accused* or *suspected* of entertaining heterodox views, without the fullest inquiry on his part to satisfy himself of the contrary. They well knew in England it could not be so, and were equally unwilling—it may be perceived from their answer—to believe it could be in this country. If it exist, it may and ought. Again:

3. "In case the impediment has been stated privately to the bishop already, and he has satisfied himself about it, and chooses to ordain, does that take away the right of the public statement?" Here they do not ask *from whom* does the private interview take away the public statement, but mean to imply it *was* taken away from the *people*, in the instance referred to, which is not true. Certainly it would not take it away from the *people*, because they are called upon by the bishop himself, at the proper time and place, to answer *in public;* but the private statement would supersede the necessity of a public one, *if* made by a *clergyman* to his bishop. The question, then, should have been worded in some such form as this: "As a clergyman can always have access to his bishop, a privilege of which the *people* may not be at all times disposed to avail themselves; if he has stated privately to him the ground of any impediment, and the bishop informs him he has satisfied himself about it, and chooses to ordain the candidate, would it be proper, or respectful—rather, would it not be contumacious in said clergyman to pursue the matter farther, by responding to the call upon the *people*, and protesting in public against the bishop's proceeding with the ordination of such candidate?"

But this is not all, for,

3. The learned counsel were not even furnished with the proper *data*, whereon to found an opinion "upon points connected with the ordination in St. Stephen's," in this country; it is therefore the most unfair thing in the world to put forth such opinion as having *any* bearing upon the question at issue between the Rev. D. D.'s and their bishop, in respect of said ordination at St. Stephen's.

1. Her Majesty's Advocate and Dr. Jenner had not so much as an "American Prayer-book," nor yet "the Canons and Constitution of the Anglo-American Church." They take up the *English* ordinal, and turn to the "Form and Manner of Ordaining Priests," to decide a question arising out of the ordination of a candidate into *deacons* orders, and, consequently having nothing to do with the *Priesthood*.

2. They are solely guided by the rubrics and ordinal of the *English* Prayer book—by the requirements of the *Anglican*, and not of the Anglo American Church, of which they are entirely ignorant. It was therefore impossible for them to answer *understandingly* "upon points connected with the ordination in St. Stephen's," to the which the aforesaid Reverend D. D.'s tell us the opinion relates.

I will now show, because—*ex principiis nascitur probabilitas, ex factis vero veritas,*—that not only are the circumstances of the two Churches totally dissimilar, but the requirements in this so much more minute, that no improper person could possibly be admitted into the ministry in the Anglican Church, it is still less likely to happen in the Anglo-American.

In England a candidate is required to produce, 1, A nomination to a cure of souls in the diocese in which he applies for holy orders. 2. A testimonial signed by three beneficed clergymen, and countersigned by their respective bishops. 3. His College certificates. 4. A "Si Quis," i. e., a document which has been read in the parish Church on three consecutive Sundays, that "A B of this parish intends to present himself to the Bishop of —— at the next ordination, to be held at such a time and place, as a candidate for holy orders, *and if any one* can assign any just cause or impediment why he should not be admitted thereto, he communicate it to the bishop." These papers must be handed to the bishop's secretary one month at least before the time appointed for the ordination, and if approved and found in order, the candidate is duly informed when he is to present himself to the bishop for examination.

There are two especial reasons why all this is done. 1st. The Bishop, up to the time that a candidate applies to him for orders, may be, and most probably is, an entire stranger to him; he may not belong to the diocese, he may come from one very far distant, and be brought thither because the cure of souls to which he is nominated is in that See. He may have graduated some years before; in the intermediate time he may have been living abroad, served in the army or navy, or employed himself in some secular calling. Hence it is *especially* necessary that the bishop be fully advised. And 2dly, these preliminary measures are taken, not only to guard against the admission of an unworthy candidate, even so far as his examination is concerned, but to prevent the possibility, or faintest chance that any one should be able to respond to the bishop's call upon the people, unfavorably to a candidate after he is brought forward,—a circumstance, I presume, never known to have occurred,—and thus interrupt the solemnity of the ordination service. To this end the "cleri- [illegible] part of the Church, the "Si Quis," on that of the people, and after examination and trial, the bishop ordains or rejects without assigning his reasons.

In this country the circumstances under which a candidate for orders presents himself are widely different, and the requirements more minute. 1. He is prepared for the Church, *not*, as in England, merely at College, but pursues a separate and distinct course of study for the ministry, *after* he has graduated, and undergoes sundry intermediate examinations. 2. The testimonials required are tantamount to those demanded in England, and before he can approach the bishop for ordination, with these, he must obtain a canonical certificate from the "Standing Committee" of the Diocese,—i. e., a Board of Examiners, duly constituted, consisting of four clergymen and four laymen, who act as the bishop's advisers—that "he hath laid before *them* satisfactory testimonials, and *they* deem him worthy to be ordained. This certificate is usually published in the bishop's official organ of communication with the Diocese, and is regarded by the bishop as his Fieri Facias, or guarantee, if he please, for ordaining the candidate.

3. He must be examined by the bishop *himself*, and not only by his chaplain or any third person. He is ordained, therefore, by one who is well acquainted with him, and ordained too, not as in England, in some cathedral, remote from all who know him, or can say aught about him, but, if not in the very parish church, in which he has been wont to appear as a Christian worshipper, yet in the diocese in which he has been educated and trained for his holy calling, under the eye, as it were of his bishop, where he *is and must be known*.

Was a word of all this—the relative position of candidates in the two Churches—hinted to her Majesty's Advocate and Dr. Jenner? No, there was not, but they are *craftily** led to suppose that ordinations are at the best conducted in a loose way in this Church, and in the instance referred to, that the Bishop of New York had positively ordered a young man who, so far from being "sound in the faith," and with whom certain D. D.'s would find it hard to contend as theologians, was—*mirabile dictu!*—A Papist in disguise! Can any thing be farther from the truth?

An opinion thus elicited in so unfair a manner, and upon an *ex parte* statement, however it were meant to be hurled at our bishop, must and will prove a *telum imbelle sine ictu*. It makes mighty little in favor of those who were at the trouble to import it; it establishes rather the sound position of the bishop; he has the right to ordain *whom he pleases;* he must be allowed to exercise his discretion," say the learned counsel, and need cease from ordering no longer than he himself is satisfied, and not until any two unreasonable D. D.'s are satisfied.

It is well known to the Diocese that one of the afore-mentioned Reverend gentlemen was once a candidate for the Episcopate, and failed of success. I will not say, "*manet altâ mente repôstum,*" but I would ask if *he* were now bishop, would he exercise as much forbearance towards Dr. Onderdonk, as his diocesan has exercised towards him?

Had the "Standing Committee" of the Diocese withheld from the candidate referred to, their canonical certificate, and the bishop ordained him without it, something might, perchance, be said about an impeachment; but as every thing was "done decently and in order," I cannot imagine on what principle of justice or fair dealing such a measure could even be thought of, although sad experience hath taught us, the tender mercies of *ultra* Protestants are both vindictive and cruel, and with these alone it *is* "a consummation most devoutly wished." The only censurable part in the proceedings was the appointment by the bishop of a *special* committee of presbyters, with the best intentions most undoubtedly, inasmuch as it was done to allay the unjust apprehensions of certain Rev. D. D.'s respecting the candidate, who presumed to question him *hypothetically*, and in a way characteristic of their unkind conduct throughout the whole of this business.

There will be no harm done, however, if the Venerable Bishop of Illinois would hold himself in readiness to "act in his official capacity† should occasion require;" he would be by far the most suitable person to play the part of judge; notwithstanding like the wolf in the fable, he may have betrayed a *feigned pretence*, long cherished, for a quarrel with his Right Reverend Brother—"when I was in England in 1824, trying to get money, you were then a presbyter, and" *maledixisti mihi ante hos sex menses.*

I am,
Rev and Dear Mr. Editor,
Your very faithful friend and
Brother Presbyter,
Usque Ad Aras.

For the Churchman.

Pews.—No. 5.

About the year 1612, we find in the parish books of Patrington, Yorkshire, the following account:

"A true memoriall and necessary testimonie, of all ye new erected stalls in ye paryshe churche of Patrington, buylded for the beautifying of ye sd churche, and for the conveynence of the paryshyoners, with the consente of the parseune and Churche-wardens." Amongst the stalls in the south side, in the middle aisle, were "Imprimis, grete peue buylded upon ge' rall costes and charges of the pish, wherein the parson, curate, clerk, and singing men are to syt in time of divine service; and the next pue was buylt by Humphrey Hale, clerk, for his wife and children."

After this the pew-holders appear to have erected the pews at their own private expense, in this church.

In A. D. 1616 a fair gallery was built in the church of St. John, Wapping, with part of the benevolence of the mariners of the Royal James.

A. D. 1617, a pue for the midwives is mentioned in the St. Margaret's Accounts. In the Collegiate Church of St. Mary, Stafford, there *is* or rather since the late happy restoration, there *was* a large canopied pue, richly carved in arabesque work, for the mayor. It stood on the south side of the nave arch, and was erected in [illegible] away, was placed over it, and bore this inscription:

> "Wilhelmi Soboles Bromlai, chara Roberti
> Londini Civis, vir bonus atque pius,
> Hæc nova construxit propriis sedelia nummis:
> Ut Patria gratus munera grata daret."

Malice itself could not wish the deed commemorated in worse poetry.

In S. Alphege's Cripple Gate Within, there is the following entry in this same year: "Mr. Doctor, had his pue trymed with green saie," and it was determined that a pew should be erected in the chancel for Mr. Doctor's mother.

A remarkable pue of about this date, occurs in the church of Holkham-Rogus, Devon. It is an erection of the Blewitts, and extending from the middle of the nave to the north wall, contains in itself several open seats which face south. The wainscotting is surmounted by a Grecian screen, supported on arabesque pillars, and bearing about twenty medallions which represent scriptural subjects from the fall downwards. The angles are ornamented with angels, removed from the cornice of the Church. A similar arrangement may be seen in Trinity Church, Coventry, where a pew of the same date with that last mentioned, encloses several poppy head benches, which also face south. And a curious pue, ornamented with several shields by way of poppy heads, may be seen in Thirsk, Yorkshire.

In A. D. 1620, St. Mary-Le-Bow had square pues introduced into the nave. This church is a peculiar of Canterbury, and Archbishop Abbot was no enemy to puritanical innovations.

It is, however, but fair to add that the chapel at the Hospital founded by Archbishop Abbot at Guilford, has *open seats* for the most part, and those good. There are also two pews, but whether original erections I know not.

In this same year also, at the above Church of St. Alphege, Mr. Loveday was reported for sitting in the same pue with his wife, "which being held to be highly indecent," he was ordered to appear: but failing to do so, "Mr. Chancellor was made acquainted with his obstinacy. This matter was finally compromised by Mr. Doctor giving him a seat in his pue.

In 1622, at S. Pancras, Soperlane, we have an item of 5*s* 8*d* for stuffing the pulpit, Mr. Escop, the Rector, being fond of gesticulation. I will just go out of my way, to quote the following entry respecting this man: "Mr. Escop and *she*, (I suppose his wife,) "rubbed off a *superstitious, jesuitical* and *idolatrous* mark from a flaggon." Some person has set down *this mark* in the margin: it is I H S, with a cross, and *Nomen Domini laudabile* above. This was in 1641.

About the year 1624, in the last Parliament of King James, the Puritans were making a vigorous exertion on all sides, seem first to have discovered how mighty an agent for their purpose, pues might become.

In this same year the Church of St. Oswald, Methley, Yorkshire, was pued, as appears from an inscription, on a rudely triangular-shaped board, still attached to the wall of the south aisle, which runs thus:

> "Θεος Arbiter Æqui, sit me' sedes in cœlo
> Auctate Archiepi, 1624. Per me' Roger'
> Hollings."

Which may perhaps thus be paraphrased: "I, Roger Hollings, placed the seats in this church, under a faculty from the Archbishop in 1624. May God, the righteous judge award me a seat in heaven."

---

* Without any desire to be facetious, it is really worthy of note, that the names of the solicitors (Messrs. Fox Mundell & Fox) employed by the Rev. William Dealtry, D. D., Chancellor of the Diocese of Winchester, to prepare the case for counsel, bear an unfortunate, though wonderful affinity to the document itself, in its construction, character and design; it is certainly Fox et preterea Nihil.

† As the judges on the Crown side in England always wear a black cap when they proceed to pass the extreme sentence of the law upon criminals, it is somewhat probable that hence have originated the terms "*cap*-ital offence," and "official *cap*-acity."

In the year 1627, at St. Mary's, Ashwell, Herts, we find the earliest example of a clerk's pue built.

In this same year I believe the glorious Rood-screen of St. Michael's, Coventry was worked up into pews; and there is an item of **£40 10*s***, in the parish accounts of St. Margaret's in part payment for certain pews.

In 1635, the first vigorous opposition was made to pews by MATHEW WREN, Bishop of Hereford. He might perhaps have been made acquainted with the innovations in his diocese to which allusion has been made. In his articles, he asks,

"Whether doth any private man, or men, of his or their own authority, erect any pews, or build any seats, in your church? at whose procurement and by whose authority? and are all the seats and pews, so ordered that they which are in them may kneel down in time of prayer, and have their faces up to the holy table? Are there also any kind of seats in the chancel, above the communion table? or on either side up even with it?"

And again, "are there any *privy closets* or *close pews* in your church? Are there any pews so loftily made that they do any way hinder the prospect of the church or chancel? so that they which be in them are hidden from the face of the congregation?

Nothing seems to have galled the Puritans more than the appearance of these articles, at a time when the downfall of the Church was confidently expected by them.

July 20, 1640, a charge of high crimes and misdemeanors was exhibited by the Commons, before the House of Lords, against Bishop Wren, Sir Thomas Widrington conducting the prosecution. Among other charges, one was that he had oppressed many poor Churches by making them, at a vast expense, remove the pews from their churches. The doctrine of Bishop Wren was declared by the House of Commons to be Arminian and heretical; and he himself was stripped of all his preferments, and made incapable of holding any other for life.

G. B.

For the Churchman.

Rights of the Laity.

Mr. Editor,—Many and well defined are the points of resemblance, not to say *identity*, between the movement which now agitates our Church, and that which tried it, some thirty years ago, when Bishop Hobart was the mark at which the archers endeavored to shoot sorely. Among these points is to be ranked an effort to make it appear that there is tyranny in the Church. As at that time, "prelatical usurpation" was laid to the charge of Bishop Benjamin Moore and Bishop Hobart, and its *exposure** enterprised as a means of putting the Church on the maintenance of its rights; so is it now. We hear a great deal about the danger to the laity of losing all their rights by clerical and episcopal usurpation. I know that the great body of our laity are sensible and reflecting enough to see the folly of this. But all men are not sensible, and many that are so on *some* points, are very unreflecting on *others.* Many who hold positions which give them influence in the Church, who are honestly convinced that the Church is the best religious system, who therefore sustain the Church because they think religion should be sustained, yet suffer themselves to reflect but little on the essential principles, the real character, and the true position of the Church; talking, nevertheless, much and loudly on its [illegible] elicited more and louder remark than this said subject of the danger to the rights of the laity, growing out of episcopal and clerical despotism. Facts are stubborn things, and often have mingled with their stubbornness an especial want of courteous consideration. When words have been multiplied, feeling manifested, passion roused, and eloquence drawn forth, on a given topic, it may seem rather uncivil coolly to ask the worthy advocate *what he means.* This may well be asked, however, in reference to all the noise made about the laity's rights. What influence unfavorable to them can the bishop and clergy exercise?

What are their rights? I take this diocese as a sample. Connection of the loosest possible kind with a body of Episcopalians, gives a layman—no matter what may be his religious opinions, and I am sorry to say, hardly any matter what his religious and moral character—a right to vote for wardens or vestrymen, and a right *to be* a warden or vestryman. This is fixed by a law of the State. What influence *have* the bishop and clergy used, what influence *can they use*, in interfering with these rights? They are constitutionally shut out from the body which gave, and which secures them.

Every such person is eligible to membership of the Diocesan and General Convention, to a seat in the Diocesan Standing Committee, and to every appointment in the gift of either Convention. These rights are secured by Constitutions and Canons, which cannot be altered without the consent of the laity. What folly, then, to talk of their being oppressed by the clergy, and in danger of being deprived by them of their rights!

But there is another class of rights, of an infinitely higher and holier character—those connected with the admission of persons to baptism, the recommending of candidates for confirmation, and reception to the Holy Communion. The rules of the Church touching these are, it is well known, very general, referring rather to character, principles, affections, and states of heart, than to precise determinations respecting practices and habits, not involving clear infringement of moral duty. Here, of course, there is much room for private pastoral judgment. This is well known to vary not a little. A diversity exists, ranging between the two extremes of the largest exercise of the charity which hopeth all things, and the strictest enforcement of rigid private pastoral views. It is hardly necessary to say that the class of clergy against whom the present outbreak is mainly levelled, is *not* that from which the rights of private Christians in these matters are in the greatest danger.

And now, Mr. Editor, I hope it will not be deemed unreasonable to ask of the brethren who make such an ado about rights, *what they mean* —*which* of their rights are in danger, *in what way* danger threatens, and how the bishop and clergy *could*, even if they *would*, deprive them of them.

The history of *politics*—in the Church if you please—may perhaps throw a little light on this subject. It will invest with at least possibility a case not altogether unlike this: An excitement is got up; plans are formed; an occasion is anticipated when some favorite measure may be accomplished; appliances tending towards it are industriously put forth; meetings are held; speeches made; correspondences carried on; the press laid under requisition; *foreign aid and counsel*, it may be, offered and gladly accepted; every measure that can strengthen, influence and make friends, resorted to. The occasion arrives; learning, talents, eloquence, high names, are all enlisted. THE SCHEME FAILS. What then? Why, then,—having had, and having used, the largest liberty, and finding too formidable a barrier raised by good sense, sound principles, and right affection, to allow of success, the disappointed must resolve the failure of their schemes into *an infringement of their rights!!!* They could not lord it over others, and are therefore *oppressed*, and must throw themselves on sympathy, and call for mercy.

I will not, Mr. Editor, be so unjust to the *rights* possessed by the good sense and sound understanding of your readers as to make any suggestions touching the use to which these considerations may be applied.

M. E. R.

---

* "Prelatical Usurpation Exposed," was one of *the party's* pamphlets.

The Churchman.

New-York: Saturday, March 30, 1844.

WHO IS THE BISHOP OF THE DIOCESE?

Our readers probably remember the exciting occurrence at the close of the last Convention, when a document purporting to be an expression of dissent from a portion of the Bishop's Address, and requesting to be inserted in the Journal, was read by a Lay Delegate, and pronounced by the bishop to be no fit matter for discussion by the House, or entrance on the minutes, and to be such an encroachment on his official rights as was only pardonable on the supposition of its being offered without a perception of its real character. We deeply regretted at the time this painful occurrence. The bishop indeed was triumphantly sustained; but this was to us no matter of exultation; we felt sincerely grieved that the distinguished layman who read the document, (without, as we supposed, having reflected on its import,) and the gentlemen in whose behalf he had kindly consented to act, should have inconsiderately provoked a just and indignant repulse, when they sought only to give expression to sentiments which we as little doubt their right to hold, as their ability to defend. We hoped that a candid and dispassionate retrospect on the whole proceeding would convince them all, and that however just their dissent from the bishop, and however unquestioned—as it certainly is unquestioned—their right to hold and express their dissent and to publish it in every quarter of the diocese, they had yet chosen, in the instance referred to, an improper *mode* of expressing it, and one which, however innocently intended, was such as to give just and reasonable umbrage, not only to the bishop, but to the whole diocese; and we hoped, moreover, that when these gentlemen came to see the matter in the light in which calm reflection would place it, they would offer some reparation to the Diocese which had been wounded in the person of its bishop; and that if they thought the bishop on his part, through inattention to parliamentary usages, (in which a bishop is not expected to be thoroughly versed, and in regard to which Bishop Onderdonk is well known to be always willing to be advised by his lay brethren,) had invaded their rights as members of a deliberative body, they would seek such an explanation as would enable him, if not to repair an error, at least to disavow the intention of committing one.—Such we had hoped would be the conduct of ingenuous, intelligent and high-minded men; and such, above all, the conduct of good and peaceful Christians, to whom nothing is so distasteful as the bitter and vindictive temper of polemical strife.

In this hope we have been disappointed. The gentlemen chiefly concerned in the matter have nursed it in their bosoms, until now, on the eve of the Easter elections, they come out with an Address to the Laity, the covert design of which is probably more apparent to the one who constructed it, than to the ninety and nine who have signed it.

We say *covert* design: for the Address makes distinct mention of one point alone; viz., the alleged violation of the rights of a deliberative body. To this it gives exclusive prominence, and on this alone it grounds its appeal; so that the reader is led to think not only that the preservation of the rights of a deliberative body is a question in the diocese, (which were sufficiently absurd,) but that it is the question upon which issue is to be joined. And yet towards the close, the Address so far betrays its aim as to mention "the important topics" on which it is proposed to obtain "a free, full and firm expression of opinion at the next Diocesan Convention." What are these "important topics," and why are they not distinctly mentioned and honestly avowed? Why is a point which is not at issue, placed in the foreground, while those which are at issue are kept out of sight? Why but because the former is one which would tell upon the people, and under cover of which the Diocese might be reached in regard to the principles which really are involved? A shrewd move, doubtless, for the wisdom of this world; but not likely to find favor with those who have learned that "this wisdom descendeth not from above."

But suppose the avowed aim of the Address to be the real one; what then is the attitude which the gentlemen who have signed it assume towards the rest of the diocese? They "are deeply impressed with the solemn responsibility *which now presses pre-eminently upon the Laity*, to permit no constitutional privilege to be violated." If there were any violation of privilege in the case referred to, were not the rights of the clergy as much outraged as those of the laity? What reason have they to impute to the clergy a tame submission to insult, and a cringing desire to support a chairman who would trample upon their rights as members of a deliberative body? They have no reason which does not oblige them to cast the same imputation on all the laity of the diocese who have not expressed their sympathy with Mr. Duer and their indignation at the bishop. What then is the plain English of their Address (supposing the ostensible aim to be the real one) but that the great body of the diocese, both of laity and clergy, have either no just and enlightened perception of their rights as members of a deliberative body, or no courage to assert them; and that "the solemn responsibility" of vindicating them "now rests pre-eminently upon" Messrs. Stearns, Oakley, and the rest of the centumvirate?

We cannot persuade ourselves that these gentlemen think thus meanly of the clergy and laity of the diocese; and we are therefore forced upon the conclusion that the point which the Address essays directly to establish, is merely a cover to the "important topics" to which it indirectly alludes. Every Churchman knows what these "important topics" are; that they are such as are comprised in the old issue between the Church and Dissenters; such as touch immediately the peace and prosperity of the diocese, and remotely the very existence of the Church and of Christianity.

It has not been our wish to dwell on the indignity which Mr. Duer offered to the Church; we have touched upon it as seldom and tenderly as possible; but since the motives of our silence have been misconstrued, and the subject has been now revived for the unholy purpose of systematic agitation, we feel bound to place Mr. Duer's conduct on the occasion in its proper light.

Here two points are to be distinguished. 1. The bishop's refusal to allow Mr. Duer's document to be made matter of discussion and entered on the minutes: 2. His presumed refusal to allow an appeal from the decision of the Chair to the decision of the House. The first point involves the principle which Mr. Duer was thought to assail, and which Bishop Onderdonk vindicated; the second involves the principle which Bishop Onderdonk is thought to have violated, and for which Mr. Duer contends.

The office of a bishop in the Church of God is appointed, not for his own aggrandizement, but for the good of the Church and the salvation of its members.

One of the gravest duties pertaining to his office is that of addressing to his spiritual charge, out of Holy Scripture or agreeably to the same, such godly counsels as tend to keep alive in their minds the principles of the everlasting gospel, and to promote their temporal and eternal welfare.

The discharge of this duty, at all times important, is on some occasions invested with extraordinary solemnity. Such an occasion is afforded in our Diocesan Conventions. The bishop is then surrounded by his flock; his clergy are personally present; and the people of his charge are present in the persons of their representatives. Whatever counsels the chief pastor may then deliver, may be supposed to possess all the weight which his personal endowments, his minute and extensive knowledge of his diocese, and the dignity of his office can impart.

The Address which the bishop then makes, embodying a report of his official acts, a statement of such facts as he deems most worthy of notice, and such counsels as seem to him most suited to the wants of his diocese, is delivered to the clergy and the people of the diocese. The people hear the Address in the persons of their representatives, the Lay Delegates, who are the organ of its transmission to their constituents.

This Address it is the right of the people to receive through their delegates as it comes from the Bishop's lips. It is the annual summary of the acts, observations and counsels of their Bishop. If the Bishop be an unfaithful steward and be actuated in his counsels by worldly and sinister ends, the people ought to know it, in order that they may oppose him as Christians ought, and seek to reclaim him to the standard of Holy Scripture by all such means as the Church has appointed or God allowed. If the Bishop be a faithful steward and draw his counsels from God's word, the people ought to know it, in order that they may receive them under the full sanction of our Saviour's promise, "He that heareth you heareth me." In either case the counsels of the Bishop, on such occasions, should come to the people of the Diocese in their undivided force. Be they for evil or for good the people have a right to them just as they come from the Bishop's lips; and we therefore question the right of any members of Convention, whether Lay or Clerical, whether influenced by motives of support or opposition to the bishop, to originate measures which are designed to qualify the character or neutralize the force of any portion of the Episcopal Address.

This duty of the Bishop to advise, and the right of the people of his charge to receive his advice, grows out of the relation in which they mutually stand to each other; a relation, as every Churchman knows, of divine appointment, and quite independent of (though regulated by) those constitutions and canons of our General and Diocesan Conventions, which are matter of ecclesiastical compact. Nevertheless so important has it been deemed to the interests of the Church, that various synodical or conventional arrangements have been made to insure its exercise. Particularly Canon VIII. of 1841, makes it imperative on the Bishop of every Diocese to deliver an address at each annual Convention; "which address," says the canon, "shall be inserted on the journals;" thus in effect declaring that when the bishop had delivered it, the Address was no longer his, but the property of the Church; not merely of the people of the Diocese, but of the whole Church of the United States, before whom it comes in General Convention.

Such being the nature and design of the Episcopal Address, the incongruity of a document expressing dissent from it and requesting to be inserted on the minutes, and accompany it to the people of the Diocese, is, we think, sufficiently apparent. Such a document offered by a clergyman might justly be resented as an encroachment on the Episcopal office. It is surely no less an encroachment when offered by a Lay Delegate. The Dissentients, whoever they may be, in thus asking to have their dissent inserted on the minutes and go forth to the diocese, side by side with the Bishop's Address, for the very purpose of neutralizing its force, ask in effect to be allowed to act as Bishops *pro tem.*, to cancel, as far as may be, the statements and counsels of the lawful bishop, and substitute their own in their stead. That bishop surely is unworthy of his station who would not promptly and sternly repel such an usurpation of his office.

The bishop delivers his address as bishop, and not as President of the Convention; he delivers it not merely to the Convention, but through the Convention to the diocese; he delivers it not under the authority of the Diocesan Convention—for there is no law of the Diocesan Convention requiring it—but in virtue of his Episcopal authority as guided and regulated by a canon of the General Convention. If Dr. Onderdonk delivered the address merely as President of the Convention, the Convention would have power over it and be responsible for its sentiments; their assent would in this case be presumed, and if not given, it might be just and right that their dissent should be made to appear. But since Dr. Onderdonk delivers the address simply as Bishop, and under a canon of the General Church, the Diocesan Convention have no power over it, and are not responsible for it. Their assent to it is neither presumed nor implied, and consequently their declaration of dissent from the Address—considered as a disclaimer of responsibity for it—(and in any other view it is unmeaning) is neither a duty nor a right.

For if be a right what is it and what does it mean? It must mean something; what *does* it mean? Why should men ask to put on the minutes their dissent from the Address, except on the ground that they are responsible for the Address? Why should they claim the *right* to put their dissent on the minutes, except on the ground that they are of *right* responsible? And how can they be of *right* responsible for a bishop's address, except they are themselves bishops? Here then is the point. The entrance of a member's dissent on the minutes is either a void and unmeaning act, or it means that the member is himself the bishop, and responsible to the Church for the sentiments which the Address contains.

We have premised that the Bishop's office is instituted not for his own but for the Church's good, so that the just rights of the head cannot be infringed without injury to the members. Hence it should occasion no surprise that Mr. Duer's document was an encroachment on the rights of the people of the Diocese. Mr. Duer was sent to the Convention simply as the representative of a parish; and in asking to have his dissent from a portion of the Episcopal Address inserted on the journal, he was, as it seems to us, not only forgetful of his place, but also untrue to his constituents, who had made him an organ of communication with the bishop, and who had therefore the right to receive through him whole and intact, in unqualified form and undiminished force, every word of the Bishop's Address. If Mr. Duer's constituents were willing to uphold him in this course and to deprive themselves of the Episcopal Address, they had surely no right to deprive the diocese of it, and to interrupt or clog the regular channel of communication between the bishop and the people—many of them living at a distance—of his spiritual charge. The great body of the laity, who are not personally present in Convention, when they look to the journal for the Bishop's Address, desire, we apprehend, to receive it on its own merits, and to read and judge of it for themselves; and not to take it in connexion with the counter-statements and conflicting counsels of any person who—however otherwise distinguished—is not the bishop of the Diocese. If the Dissentients, on the occasion referred to, wished to address the people of the Diocese, to warn them of the danger of the Bishop's counsels, and to give them counsels of superior wisdom, we question neither their right nor their ability to do so; we merely say that they should have sought some other channel of communication, and not have asked to send their warnings and instructions to the Diocese in such a way as to obtain for them a quasi-Episcopal character.

And if such a course be allowed in one instance, why not in another? If one Lay Delegate may have the privilege to enter his dissent from the Episcopal Address on the Journal, what is to prevent every delegate and every clergyman from having the same privilege. What then becomes of the Address? It becomes the creature of the Convention, to be clipped, enlarged and modified at its pleasure, and at the suggestion of its members, and may perchance be sent back to the President of the Convention for amendment. In this case, while the canon of the General Convention would be defeated, and the rights of the whole Church by consequence invaded, we New Yorkers would be sorely puzzled to tell, who is the Bishop of the Diocese?

Do the signers of the Address, then, mean to uphold Mr. Duer in his act? Do they mean to impugn the principle which Bishop Onderdonk vindicated? If so, with what truth can they profess a regard for the Church, and a determination to uphold the bishop in the exercise of his just rights and authority? For what is Mr. Duer's act? It is, as far as it operates, a dethronement of the bishop, and an intrusion of himself into the Episcopal office; a decapitation of the diocese; a betrayal of his own constituents, and an infraction of the rights of other parishes. It goes on the assumption that the Convention is no more than a deliberative body, of which Dr. Onderdonk is president; it thus deprives the Convention of its episcopal character; confounds and disorganizes all its Church rights and relations; annihilates its Church being; converts it into a synod of lay and presbyterian bishops; unbishops its bishop; unchurches all its members, and among them Mr. Duer himself; and in fact turns the Convention into a chaos of contradictions of which it may be said with equal truth that every man in it is a bishop and no man a Churchman.

All this on the supposition that Mr. Duer's document had been formally introduced into the Convention. But it was not so introduced; it was obtruded on the Convention without a resolution, motion, speech, or any preliminary which could *entitle* it to respectful consideration. The dissent was merely read aloud, and it was apparently taken for granted that it might, as a matter of course and of right, be spread on the minutes at the mere request of the dissenting brethren.

In these remarks we have considered the document read by Mr. Duer to be no more than what it is in the letter; viz., a dissent requesting to be inserted on the minutes. But considered in what is probably its spirit, and as the last and despairing effort of a disappointed opposition, it is plainly a censure and insult, which merited from the bishop exactly the repulse which it received. We do not believe, however, we never have believed that Mr. Duer saw the matter in this light, or sympathized with this spirit.

But admitting, it may be said, the bishop to be right in his view of the document, is he not bound, as President of the Convention, to hold this decision subject to the approval or rejection of the body over which he presides? and if a member rises to appeal from his decision, is he not bound to allow the appeal?

Where, we beg to ask, is the pertinency of these questions? When have they been denied, or what occasion has ever been given to deny them? In the case under consideration there was no motion, no resolution before the house; no exception was taken to the bishop's decision, no appeal made from it. In fact, there was nothing before the house, nothing to which to except or from which to appeal. True, Mr. Duer rose; but there is no evidence whatever that he rose with the intention to offer a resolution or to appeal from any decision of the Chair. Indeed there is strong negative evidence to the contrary; for the Address to the Laity, which may be presumed to state the case as strongly as possible in his favor, does not venture to affirm that he rose with any such intention. Certainly the bishop did not understand him to rise with any such intention, and therefore could not designedly have refused him any such privilege. The bishop evidently supposed that Mr. Duer rose to apologize for the indignity which he had inconsiderately offered; and the only privilege which he refused him was that of tendering an explanation at that time, intimating, however, his willingness to receive it at another time. And what evidence is there that Mr. Duer did not rise in order to express regret at having introduced a document, the bearing of which he did not at the moment perceive? If those who scout the idea would be at the pains to look at the matter for a moment, from our point of view, they would see that we offer no disrespect, but quite the reverse, to Mr. Duer, in supposing that he had such an intention; and we have yet to learn that he has ever disclaimed it. But be this as it may, the bare facts in the case do not, as it seems to us, warrant the assertion that any parliamentary privilege was refused. Mr. Duer put himself, by a false move, at the *mercy* of the Chairman, and so lost the claim of *right.*

Do the signers of the Address to the Laity mean to assert and uphold the principle which they suppose to have been violated in Mr. Duer's case? If so, they are as yet contending without an enemy, and opposing the bishop on a ground which he has never in fact taken.

The ground of misapprehension in the public mind on this subject is the want of distinguishing between the powers and rights of the Bishop, as Bishop, and his powers and rights as President of a deliberative body. The Address is delivered by the Bishop as Bishop, and under a Canon of the General Convention which directs its insertion on the minutes; and consequently the Diocesan Convention, as a deliberative body, have no control over it, and all expression of assent or dissent is beyond their legitimate powers. We are not at all surprised at the sensitiveness which has been shown on the subject, and which is merely owing to men's want of familiarity with this distinction, and to their habit of regarding the Convention as a mere deliberative body, with a Chairman of its own creation, and not as a deliberative body of which the Bishop of the Diocese is *ex officio* President. But we have no doubt that when they come to look carefully at the matter, they will see it in its true light, and be thankful that with Dr. Onderdonk at their head they are at no loss to know WHO IS THE BISHOP OF THE DIOCESE

THE ADVICE TO A CONGREGATION, on our last page, is from the English Churchman, and is there said to be abridged from a Roman Catholic divine.

We mentioned in our last that a new edition of the Homilies had been published; and as too many of our readers are unacquainted with these excellent discourses, we have spread on our first page one which is appropriate to the season.

It was our purpose to have offered some remarks on the Homily, calling attention to the simplicity of its style, and to the doctrinal principles on which it is grounded, had not another more distasteful and disturbing topic unexpectedly intervened. The reader, however, will not fail to perceive that the Homily does not class off its hearers into regenerate and unregenerated; but it supposes them all to be in a state of salvation, and exhorts them all to think and feel and act in a manner suited to so blessed a state: it supposes them to be Christians, and exhorts them to reduce their faith to practice. In other words it assumes the principle of Universal Redemption, and its legitimate consequence, Baptismal Regeneration.

"At the request of a friend of Mr. Sibthorp's," says the English Churchman, "we have recently abstained from all allusion to that gentleman; but we have now his permission and authority to state that Mr. Sibthorp received the Holy Communion on Sunday last, in the chapel of Magdalen College, Oxford. The letters of Mr. S. which have been published from time to time, have been very much garbled, we are told."

The Rev. Arthur Carey, Assistant Minister in the Church of the Annunciation, sailed for Havanna on Saturday last in compliance with medical advice. Mr. Carey has been dangerously ill during most of the winter, and his voyage has been prescribed as the only means that gave a hope of his recovery.

Nos. 2 and 3 of the Critical Commentary by Patrick, Lowth, Arnold, Whitby, and Lowman are issued. The work is published by Wiley & Putnam, 163 Broadway, and is to be comprised in four imperial octavo volumes. We would recommend our readers to lose no time in sending in their subscriptions.

Our attention having been called to the following address, as one which is extensively circulated, both in the city and country, we have thought it well to put our readers in possession of it; that they may see (as far as disclosed) what are the measures in operation, and who their abettors.

To the Laity of the Protestant Episcopal Church
IN THE DIOCESE OF NEW YORK.

The undersigned, respectfully beg leave to address you, in relation to a subject of paramount importance to the peace and prosperity of the Church. On the meeting of the last Diocesan Convention, it was notorious that the course pursued by the Editor of "The Churchman," in relation to the ordination at St. Stephen's, as well as many of the doctrines advocated in that paper, had excited the deliberate disapprobation of a large and respectable body of Churchmen, whose attachment to the welfare and principles of the Church were above suspicion. When the Bishop, therefore, before the assembled clergy and laity of the Diocese, by passing a high encomium on that Journal, virtually sanctioned its course, and recommended it to the support of the Church, it was not unreasonable to anticipate that those who regarded "The Churchman" as obnoxious to censure, rather than worthy of praise, should desire to express their dissent from the opinion of the Bishop, in the place, and with the publicity that opinion was given. Under the circumstances, the mode adopted for this purpose seemed the most unexceptionable, at least liable to provoke exciting debate, and as avoiding an attempt to commit the Convention, or its members, except so far as they might individually choose to become parties to the act. The following document, signed by several of the clergy and laity, was accordingly presented and read by a Lay Delegate to the Convention: "Whereas, the Bishop of this Diocese, in the address delivered by him to this Convention, has expressed in strong terms of commendation his approbation of the course and sentiments of the religious paper, called the 'The Churchman,' published in this city, and whereas, the undersigned, members of the clergy and laity, now in attendance on this Convention, entertaining a sincere conviction that the doctrines maintained in the said paper, and the spirit and tone in which the same is conducted, do not entitle it to the confidence and support of Protestant Episcopalians, they do therefore most respectfully dissent from the opinion so expressed by the Bishop of the Diocese, and do hereby request that this, their declaration of dissent, be publicly read and entered on the minutes of this Convention."

To the surprise of many, this mild and inoffensive form, in which several members of the Convention sought to express their opinion, was met on the part of the President of the Convention, by an assumption of prerogative, equally startling and unprecedented. Declaring that he sat there in a double capacity, as Bishop and as President, he announced in substance, that he would not allow the document to come before the House, or be made a matter of discussion, or be entered on the minutes of the Convention, that he would yield the principle only with his life; and on the Layman, who presented it, rising to address him, declined to hear him, and peremptorily ordered him to be seated. From this singular and painful transaction, it is evident that in the case alluded to, the right of a member of the Convention to address the Chair, —to advance a proposition,—to engage in its discussion,—and to appeal from the decision of the President; and the power of the Convention of determining what shall come before them, be discussed, and entered on their minutes, were all positively denied by the President of the Convention, who, on these several points in the case referred to, made himself the sole judge and arbiter.

The undersigned respectfully suggest, in reply to these unfounded claims, that the Constitution of the Church in this Diocese, of which the Convention is the mere creature, is strictly an artificial form of government, specifically defining the powers, rights, duties, and mode of formation of the Convention, and that no color for the powers claimed by its presiding Officer can be found in, or deduced therefrom; and for this they confidently appeal to its letter and spirit. In no case do its terms afford a shadow of a pretext, for any larger prerogative in its President than is possessed by the President of other deliberative bodies, in analogy to which the Convention is manifestly formed. They can find no ground, therefore, in any case, for the presiding Officer, assuming to suppress freedom of motion and debate,—to restrain the action of the Convention on matters proposed by any of its members,—or to control the power of the Convention over the minutes of its proceedings. If such a claim be exercised in one case, they see no reason why it may not be exercised at the pleasure of the Bishop, and if tolerated in one instance, it may eventually be tolerated in all, and what in its origin was usurpation, may become law by sufferance, to the destruction of the usefulness, character and dignity of the Convention, the prosperity of the Church, the stability of the Constitution, and the permanence of religious freedom. Content with this brief statement of the points at issue on this important question, and conscious that they concern plain matters of common right, needing no appeal but to the common sense, good judgment and enlightened Christian feeling of the Laity, the undersigned refrain from further argument on the principles involved.

While they have deemed it their duty to present these important considerations to their brethren of the Laity, they wish to disclaim any intention to derogate, in the least, from the just rights of the Bishop —and to express not only their willingness, but their strong desire to support him in the exercise of all his legitimate authority.

Warned, however, by the experience of the past, and the signs of the present time, deeply impressed with the solemn responsibility which now presses pre-eminently upon the Laity to permit quietly no constitutional privilege to be violated, they earnestly appeal to the Laity of the Church to take such steps, at the approaching elections, by securing a proper representation from their respective churches, as will lead to a free, full, and firm expression of opinion at the next Diocesan Convention on the important topics referred to, and to the adoption of such measures as may, under the blessing of Providence, secure the privileges of each member of the Convention, and the dignity and independence of the whole Body. Signed—

John Stearns, Thomas J. Oakley, P. G. Stuyvesant, John L. Lawrence, William Neilson, John Duer, John C. Hamilton, Gerardus Clark, S. Cambreling, B. L. Woolley, Fred. S. Winston, Thomas B. Lippitt, Edward D. West, James G. King, Henry K. Bogert, Henry E. Davies, Chester Clark, John Neilson, Jr., B. R. Winthrop, James Heard, J Van Rensselaer, M. D., Hiram Ketchum, J. Van Nostrand, S. Van Duzer, W. H. Johnson, Stewart Brown, R. T. Auchmuty, Wm. H. Aspinwall, Edward Sandford, Morris Robinson, George C. Thomas, R. H. Ludlow, Nathan Babcock, Richard Morris, W. M. Benjamin, Joseph Petit, D. T. Baldwin, George Clark, George Hastings, William Nelson, Levi Cook, Wm. A. Spencer, J. S. Shapter, Charles B. Marvin, Joseph Ketchum, Concklin Brush, D. M. Stebbins, N. J. Becar, J. Rapelye, Joseph Tucker, Isaac Carow, Jas. W. Dominick, Jacob Aims, Stuart F. Randolph, Frederick T. Peet, Herman Le Roy, Fred. De Peyster, J. R. Van Rensselaer, Henry R. Winthrop, Samuel Ward, Jno. H. Hurtin, W. N. Seymour, C. S. Benedict, Jared L. Moore, J. J. Van Nostrand, Corn. Du Bois, Jr., A. B. Neilson, George N. Titus, Alfred Seton, Meigs D. Benjamin, J. B. Herrick, Walter Rutherford, Arch. Russell, Henry W. Sill, George D. Woolsey, L. C. Hammersley, Denning Duer, Jas. Van Nostrand, A. N. Gouverneur, Philip Kearney, J. Depeyster Ogden, Jno. S. Winthrop, Jr., J. W. Perkins, James Murray, Edward S. Gould, O. H. Gordon, John Benjamin, Jacob R. Le Roy, John P. Coffin, Robert H. Morris, Peter Lorrilard, Jr., Geo. Bruce, R. M. White, J. A. Perry, D. H. Arnold, Elisha Harrison, Charles A. Jackson, Russel Stebbins, George F. Thomas, Lewis H. Sandford.

PASTORAL LETTER.

To the Laity of my Pastoral Charge.

BRETHREN, BELOVED IN THE LORD:

Certain of your body have published and disseminated a document bearing their names, designed to place me before you as an arrogant assumer of prerogative beyond the just claims of my office, and therefore as one unworthy of your confidence, and obnoxious to the disrespect and suspicion of the community. I have no regret, on my own account, that they have thus frankly expressed themselves in their own names. My firm and fearless adoption and vindication of measures conscientiously deemed by me to be inseparable from the faithful discharge of my official obligations and responsibilities, have called forth manifestations of ill-will and hostility, both privately and publicly expressed, to which, from their anonymous and irresponsible character, or from other sufficient causes, I deemed it neither a demand of duty, nor a dictate of propriety, to make any answer. Now, however, I am accused before the Church and the world under names deserving respectful consideration; names too which give painful evidence that there has been a subjection of understanding to feeling, and of principle to passion, in quarters where I would have little expected it.

I am accused of a high-handed measure of tyranny, and of an unprincipled trampling on the rights of the laity, in the manner in which I treated the movement of the Hon. John Duer, at the close of our last Convention.

That movement was a censure upon my conduct in a matter of pastoral counsel to the clergy and people of my charge. The censure was contained in a document, signed, or to be signed, by that gentleman and others, and brought forward by him, without the accompaniment of any resolution and evidently on the presumption that he, and they, and any others, had a right to spread upon the minutes any document which they might see fit to prepare, even without a resolution designed to test the sense of the Convention whether the liberty should be taken or not.

On principles which will be duly appreciated by all lovers of good order, I was instantly convinced that duty to the body over which I presided demanded of me to save it at once from such an outrage. I adopted the course marked out by duty.

I am blamed, however, for not having allowed an explanation. The whole matter having been an unjustifiable assumption of prerogative, that is, an assumption of the right of members to spread what they please upon the minutes of the Convention, I could be faithful to my trust as the head of that body, laden with peculiar responsibility in the preservation of its good order, only by running the risk of refusing sanction to, or co-operation with, such disorderly proceedings. I could in no way recognize their admissibility.

I say *running the risk*: for upon the unhallowed principles which are so often allowed to govern human conduct, there might have been —*I felt the possibility, but feared it not*—an applying of the maxim which gives to power the control of right, and I might have been put down by acclamation. But GOD be thanked! I have a diocese which fears Him and loves righteousness; which has ever been distinguished for Church knowledge, Church principles, and sound Church sympathies; and which had proved, years before, how surely it was to be found on the side of right, when disturbance is bred within it. The principles in which my distinguished predecessor, Bishop Hobart, so often found security and refuge in his trials for the Church's good, were still its characteristics; and I was nobly sustained; as appeared by manifestations immediately after the adjournment, and have ever since continued to appear by the most unquestionable tokens. These have made my diocese dearer than ever to my heart. In the spirit of one of those noble sallies of conscious rectitude, and firm, pure, and unblenched purpose, which were so characteristic of Bishop Hobart, and which he manifested when, some thirty years ago, an effort was made in Convention to interfere with his episcopal prerogatives, but was put down by what I trust will ever be the tone of New York churchmanship—I would say, brethren, I thank you for the sound principles and correct feelings you have manifested, and the right stand you have taken; but allow me frankly to say, that highly as I am gratified by your support, and truly strengthened as I feel by your concurrent opinions, I should, *in any event*, have persevered in my purpose.

But it may be said that room should have been allowed for explanation, which might have resulted in the offering of a resolution that the proposed document be entered on the minutes, as a *protest.* The abstract right of protest it is unnecessary for me to discuss. Eminent civilians have sustained my course on the sound principle connected with that subject. I regard the chief question, however, as not that of the right of protest.

It is a principle of common justice, that when official prerogatives are conferred, and correspondent responsibility defined, by competent authority, rights are thus invested in the subject of those prerogatives and of that responsibility. That is, the person clothed with the prerogatives has a right to claim exemption from any other restriction in their exercise, than is involved in the prescribed mode and measure of responsibility.

Among the most generally acknowledged maxims of good government, is to be ranked that which makes especial application of this principle to those who are invested with peculiarly weighty official responsibilities; and such as subject them, for the public good, to marked exposure to popular misunderstanding and ill-will. The protection of these in the conscientious and independent discharge of duty, has ever been a leading object in every well-regulated polity.

The Church has not neglected it. In consideration of the grievous weight of official responsibilities imposed upon her Bishops—often of the most delicate nature, involving points peculiarly obnoxious to misunderstanding and censure, and having connections and bearings, and leading to processes, which must necessarily be kept, at least for a time, from public observation—she has furnished them with securities in their official acts, which every sound and intelligent friend of social order and good government sees to be necessary to sustaining them in the righteous, fearless, and independent administration of their episcopate.

Our Bishops are canonically responsible only by their amenability to trial on presentment by their respective conventions, or by any three of their own order. Within this responsibility they are canonically secured and protected in the discharge of their duties. In no other way can they be called to account. Any judgment upon them, or censure of them, in other modes, is irregular, uncanonical, and an infringement upon their rights.

Such judgment and censure were attempted to be passed by the signers of Mr. Duer's document. I fear those gentlemen—and the remark applies in principle to those who have signed the late appeal to you—were little conscious of the extent to which they had suffered themselves to be drawn for the purposes intended by that paper. Their act was an impeachment of an individual before a tribunal to which he was not legally responsible, except so far as it might choose to exercise its right as a *presenter for trial*. But nothing was brought before it in this light. It was to be made the instrument, through its minutes, of condemning the Bishop for abetting unchristian conduct and unsound doctrine. On what principle of justice, and of regard for equal rights, could these gentlemen ask of me to allow myself to be judged and censured by the Convention? Will they carry the doctrine on which their procedure was based into any connection that they may sustain with the administration of civil justice?

I trust you see, brethren, what is obvious to every sound Churchman, the correctness of the distinction between my position in the Convention as ***Bishop of the Diocese***, and as ***President of the Convention***. In my former capacity, it is both my prerogative and duty, as the chief pastor of the diocese, to give to its council, and through that to my whole spiritual charge, such religious instruction, advice, and exhortation, as to me may seem right and proper. And this is the prerogative, brethren, which I said, and now say, and which I should be unworthy of your confidence, and of the oversight of you which the Holy Ghost has given me, if I should ever hesitate to say, I will assert, and maintain, and exercise, to the last extremity.

Such are the grounds, brethren, on which I aver that any resolution offered to the Convention going to impugn any of the Bishop's acts, whether in the discharge of his peculiar episcopal prerogatives, or those of his pastoral office, *except in the shape of a proposed impeachment* of him for trial, is irregular, disorderly, uncanonical, and an invasion of his rights. The President of the Convention is therefore bound to refuse to receive it as utterly out of order.

Even in the matter of *advice*, so wisely cautious, conservative, and just are our canons, that they provide each Bishop, in the ***Diocesan Standing Committee***, with his proper advisers in his official transactions. The interference of conventions, therefore, in this matter, directly or indirectly, is out of order Here is another important security to our Bishops in the discharge of their functions. And while law thus prescribes and settles the mode and measure of their responsibility, it thus also, as before observed, secures their rights. All reaching beyond it in the latter, and all invasion of its bounds in the former, are necessarily of an unjust, oppressive, and radical character and tendency.

Nor is this principle, brethren, confined to episcopal rights and prerogatives. It applies also to the clergy and laity. Suppose a proposition had come before the Convention impeaching the character and conduct of one of the clergy, in any thing that he may have done, or any counsel that he may have given, in his pastoral capacity, or in consequence of any thing that may have appeared in his parochial or missionary report, as spread upon the journal; think ye that I would have allowed of its being entertained? No, surely, I would have reminded the Convention that they were not a judicial body, and had no right to pass judgment on the clergy of the diocese, and would have fearlessly and utterly refused to subject any of my clergy to such an invasion of their rights.

Suppose, too, dear brethren of the laity,—for the supposition comes fairly within the scope of the matter by which a few of your brethren have endeavored to array you against me,—suppose that a member of the Convention should rise and offer a document for entry on the minutes designed to lade any of you with charges unfavorably affecting your character and standing as members of the Church; think you that I would so far forget your rights as to allow you to be thus arraigned before a body to which the Church has not made you responsible? I trust you know me too well to think so.

No, brethren, I am for law and order. I thank God that these, as provided in our branch of the Church, so happily accord with the great catholic principles which our Divine Lord and Master has established for His mystical body. By these I wish to abide. These I commend to your serious consideration and study. These I would have you press home to your consciences in all that you do touching the Church's interests. These I would have you ever bear in mind with an especial reference to your *citizenship in heaven*, and your attaining to union *there* with the *Church of the first-born*. The world has invested the Church on earth with certain civil rights, and thus with a correspondent civil character. They are valuable in their way. But let them all perish, before a worldly spirit enthrals the Church, or one jot or one of tittle Christ's ordinances in her behalf is sacrificed.

I trust you now see, brethren, that the appeal which has been made to you is unfounded and unjust. It calls on you to condemn your Bishop in a way utterly unauthorized by the Church. I affectionately commend what I have now said touching it to your serious consideration. I think it will satisfy you,—that is, those of you, not many I trust, who had doubts,—that your Bishop has not transcended his powers, or forfeited his claim to the confidence which he has so long enjoyed from you; that he has but done his duty; and that there is no reason why the peace, good order, and godly quiet of the diocese should be invaded, and the character which it has ever maintained as a sound branch of the Catholic Church be jeoparded, by any thing connected with the parochial civil franchise which you are soon to be called to exercise. In this, *as a civil matter*, I would leave you entirely unrestrained. But as a matter connected with the Church of the Living God, the spouse and body of Christ, and thus with your spiritual character and hopes, I must, as the pastor of your souls, pray you to beware how you commit yourselves. Let the solemn fast of Passion Week be duly observed. Let the Holy Eucharist be received, in all Christian preparation of heart, on the Great Easter Festival. Then, seeking by special prayer God's guidance and blessing, go to the election of Wardens and Vestrymen, in the fear of God, and as a matter involving solemn Christian responsibilities. Let *spiritual* considerations and views preponderate with you; and lay deeply to heart the blessings which God's word pronounces on those who love, and seek, and pray for, the peace of Jerusalem; and its awful maledictions on those who foment and encourage therein disorder, contention, and strife.

And may God, dear brethren, be with you! Directed by His most gracious favor, and furthered with his continual help, may you,—humbly, sincerely, and disinterestedly devoted to His glory, and the spiritual and eternal welfare of yourselves and your fellow men,—so dutifully and piously demean yourselves as members of the Church, exemplary in all its requirements, and finding your chief joy in the promotion of its spiritual interests, the enlarging of its borders, and the strengthening of its legitimate holy influences, that finally you may attain to the glory, honor, and immortality of its triumphant state in heaven!

God grant such blessing to you all, through Jesus Christ our Blessed Lord and Saviour!

From your affectionate pastor,
BENJ. T. ONDERDONK,
Bishop of New York.

New York, March 22, 1844.

For the Churchman.

Remarks on "An Address to the Laity."

This address is subscribed by about one hundred gentlemen. Whether the subscribers are all Episcopalians, we know not. It is certain that several of them are rarely seen in Church, and are not regular worshippers in it. They are, however, respectable men, and it is to be lamented that any respectable man in this city should be found, who could be induced to subscribe such a paper. It must, however, be a source of great joy and gratification to every sincere Episcopalian to find so few willing to sign it. Immediately after the adjournment of the Convention in October last, we were told, and it was publicly declared by several of the gentlemen whose names are on that paper, that in the elections for Vestrymen in the several parishes this spring, care would be taken to elect Vestries opposed to the Bishop and the present order of things in the Church. These gentlemen have been active ever since in endeavoring to foment discord in the different congregations, to excite an opposition to the Bishop, and to embody in the Church a party strong enough to carry their threats into execution of managing the Vestries in the Diocese. And the result of all their exertions has been to embody a party of *one hundred* in all the Episcopal Churches in the city, willing to act with them in their noble enterprise. It is known that many persons were applied to, to sign the paper, who refused to do it, and several whose names appear upon it, it is believed, subscribed it without reflection, or a full consideration of its aim and object.

We earnestly entreat Episcopalians seriously to consider the object of this address, and not suffer themselves to be led astray by an artful appeal to their passions and prejudices, from a persuasion that the rights of the Laity have been disregarded and violated by the Bishop.

By the 8th Canon of the General Convention of **1841**, it is declared that "at every annual Diocesan Convention, the Bishop shall deliver an address, stating the affairs of the Diocese since the last meeting of the Convention; the names of the Churches which he has visited; the number of persons confirmed; the names of those who have been received as candidates for orders, and of those who have been ordained, suspended or degraded; the changes by death, removal, or otherwise, which have taken place among the clergy; and in general, all matters tending to throw light on the affairs of the Diocese, which address shall be inserted in the journals."

By the fifth article of the Constitution of the Church in the Diocese of New York, it is declared that "the Bishop shall preside in the Convention; but in case of a vacancy or necessary absence, the members shall elect a President from among the clergy."

There is nothing in the Constitution or Canons of the Church in this Diocese requiring or authorizing the Bishop to make any address to the Convention.

The delivery of the annual address is made his duty by the ***General Convention***. It is imposed upon him as ***Bishop of the Diocese***, and in obedience to the Canon of the General Convention; and in the discharge of the duty thus imposed, he is manifestly responsible to those under whose direction he acts, and not to the Diocesan Convention, which constitutionally has no power to require the address from the Bishop, and none to prevent his making it.

Again, with the doctrines contained in the address of the Bishop, the Diocesan Convention can have nothing to do, unless in the form pointed out by the Canons of the Church. The Diocesan Convention may present the Bishop to the House of Bishops, for any crime, for heresy, &c. In no other way can the Diocesan Convention interfere with the Bishop in the discharge of his duties.

Having seen what are the duties of the Bishop in relation to the address which he is bound annually to make to the Convention of the Diocese, let us examine for a moment what he did say in that address in the passage complained of by these one hundred brethren.

In the part of the address to which we have alluded, the Bishop says, "when I speak of the general harmony of principles, views and feelings among the clergy of the diocese, as matter of joy and gratitude, you will not misunderstand the reference which I have in my mind touching the character of those principles, views and feelings. Their excellence and holiness, consist in their conformity with the improved spiritual character of the Churchmanship of the day, the evangelical unction which it mingles with Catholic observances, and the discreet and orderly devotion into which it moulds spiritual affections and sensibilities. Much of the alarm and uneasiness which now disturb honest and good minds, results from a want of a just appreciation of the evangelical system. But this again is giving way under an unwonted degree and direction of religious inquiries happily excited by an opposition which desires and seeks quite a contrary result. The alarm and uneasiness reach not those who have an enlightened appreciation and just esteem of the sound Catholic principles, which have ever characterized this diocese, which found in my immediate predecessor, an illustrious and efficient champion, and which our diocesan periodical press has ever maintained and defended. The Churchman's Magazine, the Christian Journal, the Gospel Messenger and the Churchman, have for more than thirty years kept steadily before us the system of evangelical doctrine and duty, which, however its depreciation may be sought by the artifice of a name designed to injure it, presents the comfortable gospel of Christ in such wise as it was revealed for man's guidance consolation and salvation."

The paper read in the Convention, and which Mr. Duer proposed to have entered on the minutes, was in the following words. We write it at length in order that we may not misrepresent it:—"Whereas the bishop of this diocese, in the address delivered by him to this Convention, has expressed in strong terms of commendation his approbation of the course and sentiments of the religious paper called "the Churchman," published in this city, and whereas the undersigned members of the clergy and laity, now in attendance on this Convention, entertaining a sincere conviction that the doctrines maintained in the said paper, and the spirit and tone in which the same is conducted, do not entitle it to the confidence and support of Protestant Episcopalians. They do therefore, most respectfully dissent from the opinion so expressed by the Bishop of the Diocese, and do hereby request that this their declaration of dissent be publicly read and entered on the minutes of the Convention." This paper upon its face is a *dissent* from the opinion of the bishop. Now to the address of the bishop no *assent* is required from the Convention or any member of it, and if they are not required to *assent*, what right can the Convention or any member have to *dissent*, and to have the dissent appear on the minutes.

Moreover let it be understood, that the bishop no where in his address recommends "the Churchman" to the support of Episcopalians. That he no where refers to its views in relation to the transaction in St. Stephen's Church—or to its views in any other particular. The bishop speaks of the Catholic principles of which his predecessor, Bishop Hobart, was an illustrious and efficient champion, and which principles have been kept before us for thirty years, by the Churchman's Magazine, the Christian Journal, the Gospel Messenger and the Churchman. It is then the principles and doctrines so advocated by Bishop Hobart, and kept continually before us by these periodicals, that the bishop approves of in his address, and from which the gentlemen who signed the paper presented to the Convention by Mr. Duer, dissented, and wished their dissent entered upon the minutes.

It was not the course of the Churchman in relation to any particular matter of which the bishop in his address spoke in terms of commendation, but of its doctrines and principles. For the doctrines and principles contained in the address of the bishop, he is not responsible to the Diocesan Convention. If his doctrines are heretical or his principles unsound he must be held responsible for them in the mode pointed out by the Church, and in no other.

The reading of the paper by Mr. Duer in the Convention, with the request that it should be placed upon the minutes, was in effect charging the bishop with promulgating unsound doctrines, and was, so far, intended to operate as a reprimand. It was endeavoring to do through and artful contrivance what the signers of it did not dare to do openly. *If the intention was merely to express an opinion that the "Churchman" was not worthy the support of Churchmen, why did they not move a resolution to that effect?* Such a resolution would not have answered the purpose of gentlemen, *it would not have reached the bishop*. The ***Bishop***, not the "Churchman," was their object.

They had already signally failed in one mode of attack. The insidious resolutions touching the ordination of Mr. Carey had, on the morning of that day, been rejected by an overwhelming majority—Clergy and Laity had united in the emphatic rejection. Something must yet be done—the Convention was drawing to a close—they were driven to a last resort.—The "Churchman," therefore, was made the scape-goat—and *eo nomine* they made their assault upon their Bishop, his principles, his doctrines and official acts. The Bishop felt, as almost every man present felt on that occasion, that this paper was an indignity to the Church at large—to the General Convention whose canons it contravened—and especially to him in his Episcopal character and office. He acted accordingly, ruling that for his principles, his doctrines, and his Episcopal acts, he was in no wise responsible to the Convention there assembled. He refused to receive the paper; and on account of this refusal is the appeal to which we are now replying made to the people.

It is well known that many of the gentlemen who have been foremost in their opposition to the Bishop, declared before they went into the Convention, that they deemed the Bishop a weak, inefficient man, wholly under the control of others, and that they intended to expose his imbecility, and thus bring him and his Church principles into contempt. But before the Convention was over, they found it necessary to hold a different language; they found this *imbecile* too powerful for them to put down, and now he is represented as a bold usurping tyrant who put *them* down. He is weak or strong, as it may suit their purpose to represent him—and, by means either of one representation or the other, must he be deprived of the good opinion of his diocese, or never will they be satisfied. Is this the mode in which Churchmen should endeavor to secure the peace and promote the prosperity of their Church?

We feel sure that such an example will never be generally respected or followed by the laity of the diocese of New York. Episcopalians, let us reflect deeply and in the fear of God before we act. We will not be drawn from our adherence to our well tried principles by this declamation about the invasion of the rights of the laity. If there has been any invasion of rights, it has not been of the rights of the *laity* merely—for the Convention whose authority it is alleged was disregarded, is composed of both *clergy* and *laity*, and the paper presented by Mr. Duer was signed as well by clergymen as by laymen. If there has been any invasion of rights, the Bishop was not the author of such invasion, but Mr. Duer and those who acted with him were the authors—for they did attempt to trample down the Episcopal prerogative—they did attempt to set at nought the laws of the General Convention, and through that attempted desecration, they assailed the rights of every bishop, and priest, and deacon, and layman of the Protestant Episcopal Church in these United States.

If there be any one duty more imperative upon Churchmen than another—next to their more immediate duties to their God and Saviour, it is the duty of faithfully preserving the peace and harmony and unity of the Church, and of duly submitting to the order and good government of the same. We trust that such Churchmen, and such only as are known to be faithful to this duty, will be selected as Vestrymen throughout the Diocese of New York. LAICI.

New York, March 27th, 1844.

To Correspondents.

"B*," "LL. D." "ϛ" "S. J. H." are received; also an acknowledgment from Bishop Chase.

Clerical Changes.

The Rev. William E. Snowden has accepted a call to the Rectorship of St. Peter's Church, Washington, Beaufort Co., N. C.

The Rev. Samuel C. Davis, having removed into this Diocese from that of Maryland, with a letter of dismission, and been here received, has changed accordingly his canonical residence.

Preparatory Education of Candidates.

The Education Committee of the Society for Promoting Religion and Learning in the State of New York, would herewith give notice that they hold as yet unfilled several rights of free tuition in various Colleges and Collegiate Schools in the State and City, also in Washington College, Conn. Application to be made for the same by letter, addressed to the subscriber, from the individual himself, enclosing certificates both from his clergyman and Academic Instructor, testifying to character, talents, attainments, and attachment to the Church.

The above appointments are without present stipend. Their value consists in free tuition, and in having the name of the incumbent entered on the books of the Society as a candidate for a Seminary scholarship on quitting College.

JOHN M'VICKAR,
Chairman of Ed. Com., 8 College Green.

Married.

In Louisville, Otsego county, on Wednesday evening, 20th inst., by Rev. Amos B. Beach, ARCHIBALD CAMPBELL POWELL, of Albany, to FRANCES GABRIELLA, daughter of Hon. P. Franchat, of Louisville.

Calendar.

MARCH.

31. Sunday next before Easter.

APRIL.

1. Monday before Easter.
2. Tuesday before Easter.
3. Wednesday before Easter.
4. Thursday before Easter.
5. GOOD FRIDAY.
6. Easter-Even.
7. EASTER-DAY.
8. Monday in Easter-Week.
9. Tuesday in Easter-Week.
14. First Sunday after Easter.
21. Second Sunday after Easter.
25. St. Mark the Evangelist.
28. Third Sunday after Easter.

Diocesan Record.

Episcopal Acts by the Bishop of this Diocese.

City of New York. Fifth Sunday in Lent, March 24th, in the morning confirmed 80 in St. Paul's Chapel.

In the afternoon confirmed 13 in the French Church du St. Esprit.

Bishop Onderdonk's Appointments

For the Annual Confirmations in the Cities of New York and Brooklyn.

Sunday next before Easter, March 31, St. John's Chapel, A. M.; St. Bartholomew's Church, P. M.

First Sunday after Easter, April 14, St. Mark's Church.

Third Sunday after Easter, April 28, St. John's Church, *Brooklyn*. Evening, St. Jude's Church, *New York*.

Fifth Sunday after Easter, or Rogation Sunday, May 12, A. M., St. John's Church, *Troy*; 4 P. M. St. Luke's Chapel, West Troy, *Albany County*. Rogation day, Tuesday, 14, *Schenectady*. Ascension Day, Thursday, 16, Port Jackson, *Montgomery County*.

Sunday after Ascension Day, May 19, Garrettsville, *Otsego County*. Wednesday, 22, Little Falls, *Herkimer County*. 23, Fairfield. 24, Norway.

Whitsunday, May 26, Johnstown, *Fulton County*. Tuesday in Whitsun Week, 28, West Charlton, *Saratoga County*. Ember Day, 29, Charlton. 30, Milton. Ember Day, 31, Ballston Spa. Ember Day, June 1, Saratoga Springs, Ordination A. M., Confirmation P. M.

Trinity Sunday, June 2, A. M., Mechanicsville; 4 P. M., Stillwater. Tuesday 4, Lansingburgh, *Rensselaer County*. Thursday 6, Hoosick Falls.

First Sunday after Trinity, June 9, Trinity Church, *Albany*, Ordination A. M., Confirmation, P. M.

Where ordinations or institutions are to take place, the candidates are expected to see that at least two presbyters are in attendance.

The neighboring clergy are expected to make arrangements for officiating occasionally, prior to the Bishop's visitation, and preparing candidates for confirmation, if there be any, in such of the above named parishes as are vacant.

Any other services, not inconsistent with punctually meeting the above appointments, will also be rendered with pleasure during the same period.

Notices.

☞ A Spirit of Inquiry being at the present time most clearly manifest in relation to the Protestant Episcopal Church in the United States, it is believed that a Course of Sermons on the principles by which she has ever been distinguished will be of advantage in directing inquirers to the path of truth. The Church has never departed, nor is she in danger of departing from that middle course in which she always protests against error of every kind.

In accordance with these views a Course of Sermons will be preached on Sunday evenings, during the ensuing winter in ST. PAUL'S CHAPEL, and be repeated in ST. CLEMENT'S CHURCH, in this city.

Services to commence at half past seven.

ST. PAUL'S CHAPEL, Sunday evening, March 31.—Sermon by Rev. Dr. Seabury, on "*Confirmation the Seal of the Spirit.*"

ST. CLEMENT'S CHURCH, Sunday evening, March 31. Sermon by the Rev. Smith Pyne.

☞ The Right Rev. Bishop ONDERDONK will preach in the Mission Church of the Holy Evangelists next Sunday evening, a sermon especially applicable to Young Persons, it being the 17th and concluding sermon of the Course. March 30.

☞ The Rev. KINGSTON GODDARD will deliver a sermon to the Young, in the Mission Church of the Epiphany in Stanton street, between Essex and Norfolk streets, on Sunday evening next. Services to commence at half part 7 o'clock. March 30.

CHURCH OF THE REDEMPTION, Sixth street, rear Second Avenue. This church will be opened for divine service on Sunday Evenings, during Lent, and a course of Sermons be preached suited to that season.

SECOND FRENCH CONGREGATION.—Divine worship in French, every Lord's Day, at 10½ A. M., and 7 P. M., in the Chapel situated at the corner of Nassau street and Park Row. Sunday school at 9 A. M., and singing school for children at 3 P. M.

Our American friends are respectfully requested to make this known to their French acquaintances.

C. H. WILLIAMSON,
March 23, 1844. 72 Murray street.

ALL SAINTS' CHURCH.—There will be divine service in this church every Sunday Evening during Lent, to commence at half past seven o'clock. Feb. 24—6t

ST. SIMON'S CHAPEL.—*German Protestant Episcopal Congregation.*—Divine service in the German language will be held in the Chapel in Houston street, between Ridge and Pitt streets, on Sunday morning, at half past 10 o'clock; and in the evening, at 7 o'clock.

Friends of the Church who understand the German language are most respectfully invited to attend, and solicit the attendance of their German friends.

Sunday school at 9 o'clock, A. M., and half past 1 o'clock, P. M. March 23, 1844.

SEAMEN'S CHURCH.—Divine Service, according to the rites of the Protestant Episcopal Church, will be held every Sunday morning and afternoon, in the Floating Church of our Saviour, at Pike slip, corner of Pike and South streets, where the Bethel Flag is displayed.

The Seamen of the Port of New York are invited to attend. Morning service, 10½ A. M. Afternoon service, 3 P. M.

B. C. C. PARKER,
March 23, 1844. 296 East Broadway.

MISSION CHURCH OF THE HOLY EVANGELISTS.—Donations to the Ladies' Benevolent Society of this Church are respectfully solicited; they may be left with any of the undersigned at their respective residences, or at the Church, on Tuesday evenings, from 7 to 9 o'clock, P. M.

Mrs. Evans, 360 Broome street; Mrs. Perry, 78 Beekman street; Mrs. Underhill, 266 Grand street; Mrs. Newitt, 239 Centre street; Mrs. Pietch, 80 Warren street; Miss Bond, 375 Broadway; J. C. Faulkner, 22 Vandewater street. March 23, 1844.

Acknowledgments.

DOMESTIC MISSIONS.—The Treasurer of the Committee for Domestic Missions since his report of the 20th inst., has received the following contributions:

From a member of Christ ch, Poughkeepsie, N Y, $10; from the Ladies' Sewing Circle of Christ ch, Middle Haddam, Conn, for Huron, O, $10; through L P Maury, Esq, R A in Louisville, Ky, Trinity ch, Danville, Christmas offering, $12; St Matthew's ch, Jefferson co, Rev C H Page, half, $9 50; from a friend, per do, $15—total, $36 50; St Paul's ch, Waterford, Mich, $7; and Zion ch, Pontiac, do, $4, per Rev J A Wilson, rector; monthly collection for March, in St Paul's ch, Detroit, Mich, per C C Trowbridge, Esq, $34; S S Christmas offering, St Luke's ch, Rochester, half, $10 21; Calvary ch, Flemington, and St Thomas' ch, Alexandria, N J, per Rev J Adams, half, $1 25; through Rev M T C Wing, R A in Gambier, O, from Trinity ch, Cleaveland, Quin coll, $30; St John's ch, Worthington, half, $6 12; a friend, per Mr Dana, $4; St Paul's ch, Flint, Mich, per C C Trowbridge, Esq, $3. Total, $162 08.

THOMAS N. STANFORD, Treasurer,
March 27, 1844. 139 Broadway, New York.

FOREIGN MISSIONS.—The Treasurer of the Foreign Committee since his report of the 20th inst, has received the following sums:

From Col Thomas Childs, Fort Johnston, N C, half, $5; St Michael's ch, Naugatuck, Ct, per Rev O Hobson, rector, $3; from St Matthew's ch, Jefferson City, Ky, per Rev C H Page, half, $9 50; a friend, by the same, half, $15; the same, for the Jews, $10; the same, for Mesopotamian mission, $10—$44 50; Christ ch, Dayton, O, per Rev R S Killan, rector, for Africa, $3; for China, $32 50; S school Christmas offering, St Luke's ch, Rochester, W N Y, $10 20; Calvary ch, Flemington, and St Thomas's ch, Alexandria, N J, per Rev James Adams, Missionary, half, $1 25; Trinity ch. Newtown, Conn, Rev S S Stocking, rector, Ladies' Missionary Association, $25; female pupils of the Georgia Episcopal Institute, Macon, for education of "Eliza M Roberts," Africa, per S H Fay, Esq, $20; St John's ch, Worthington, O, per Rev Mr Wing, half, $6 12; Missionary station, Marshall, Mich, half, $13. Total, $163 57.

J. SMYTH ROGERS, Treasurer,
New York, March 27, 1844. 57 Wall-st.

NEW YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.—The Treasurer acknowledges the receipt of the following sums, viz:

From "two individuals of Christ ch, New York," donation, $10; Wm L Rushton, annual, $5; "a parishioner of St Bartholomew's ch," donation, $10. Total amount, $25.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treasurer and Agent,
At the Depository, 20 John street.
New York, March 27, 1844.

PROTESTANT EPISCOPAL TRACT SOCIETY.—The treasurer thankfully acknowledges the receipt of the following sums:—

From Henry Laight, annual, $1; "G H," for Dr Southgate's translation of tracts, $1; Silas Sprague, annual, $1. Total amount, $3.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treasurer and Agent,
At the Depository, 20 John street.
New York, March 27, 1844.

MISSIONARY COMMITTEE OF THE DIOCESE OF NEW YORK.—The Treasurer has received since report of 13th inst., the following contributions, viz:—

From Christ ch, N Y, Rev Dr Lyell, $9 24; St Paul's ch, Whitehall, Rev M Van Rensselaer, $3; from "an Episcopalian," $5; from "P T," $3. Total amount, $20 24.

C. N. S. ROWLAND, Treasurer,
March 27, 1844. 55 Water street.

FUND FOR AGED AND INFIRM CLERGYMEN.—The Treasurer of the Convention has received the following contributions, for "the Fund for Aged and Infirm Clergymen," since acknowledgment of 6th inst., viz:—

From St James's ch, N Y, Rev J Dowdney, $3 05; St John's ch, Monticello, Rev E K Fowler, $3; Caroline ch, Setauket, Rev W Adams, $2 13; St James's ch, Goshen, Rev W P Page, $7 68; St John's church, Johnstown, Rev Dr Wheaton, $6 35; St Paul's ch, Whitehall, Rev M Van Rensselaer, $5 25; St Matthew's ch, Unadilla, Rev N H Adams, $8; Church of the Messiah, Glen's Falls, and Zion ch, Sandy Hill, Rev J A Spooner, $5. Total amount, $40 46.

C. N. S. ROWLAND, Treasurer
of the Convention of P. E. Church, N. Y.,
March 27, 1844. 55 Water street.

ST. SIMON'S CHAPEL.—The Treasurer of the German Protestant Episcopal Church Society gratefully acknowledges the receipt of the following sums, viz:

From Mrs Caspar Meier, $10; Charles J Aldis, Esq, $10; H D Aldrich, Esq, $10; S Grosvenor, Esq, $10; L M Hoffman, Esq, $10; William Nelson, Esq, $5; a friend, $5; cash, $5; a friend, $5; Alfred Edwards, Esq, $5; Edward W Laight, Esq, $5; John Alstyne, Esq, $5; Charles Ely, Esq, $5; Philip Dater, Esq, $5; A Treadwell, Esq, $5; John H Swift, Esq, $5; F D P, $5; cash, $10. Total amount, $120.

JOHN A. VAN BLARCOM, Treasurer,
March 26, 1844. 290 Pearl street.

Donations for this object will be thankfully received and may be left with Mr James A Sparks, at the office of the Churchman, 109 Nassau street; Mr. A Banning, 107 Spring street; Mr T Cook, jr, 108 Essex street; or with the Treasurer.

CITY MISSION.—The Treasurer of the N Y P E City Mission Society acknowledges the receipt of the following sums, since February 1st, 1844:

From St Mark's ch, $2 87; E W Laight, $10; Mrs Dutilh, $10—$20; Grace ch, $230; David Hadden, $10; a parishioner of St Paul's Chapel, $50; estate of C Morgan, deceased, $125; St Bartholomew's ch, $37 31; St Thomas's ch, $124 88; Church of the Epiphany, $40 91; St Stephen's ch, $38 29. Total amount, $679 26.

LEWIS PHILLIPS, Treasurer,
at the office of the Howard Insurance
Company, No. 54 Wall street.
March 27, 1843.

THE POOR.

The subscriber, Missionary of the Church of the Holy Evangelists, thankfully acknowledges the receipt of the following donation for the poor:

By the hands of Stanford & Swords, from J F De Peyster, Esq, $5.

Further donations will be thankfully received, and may be left with Mr. Butler, 20 John street; Mr. Sparks, office of the Churchman, 109 Nassau street; Stanford & Swords, 139 Broadway; or with the Missionary, Benjamin Evans, 360 Broome street.

March 27, 1844.

MISSION CHURCH OF THE EPIPHANY.—The subscriber gratefully acknowledges the receipt of the following donation for the benefit of the poor:

By Stanford & Swords, from James F De Peyster, Esq, $5.

LOT JONES, 192 Allen-st.

N. B. Further donations will be thankfully received, They may be left with Messrs. Stanford & Swords, 139 Broadway; Thomas C Butler, Esq, Church Depository, 20 John street; James A Sparks, Esq, 109 Nassau street; or with the Missionary, 192 Allen street.

March 27, 1844.

MISSION CHURCH OF ST. MATTHEW.—The subscriber gratefully acknowledges the receipt of the following donation for the benefit of the poor:

From James F De Peyster, Esq, through Stanford & Swords, $5.

Further donations will be thankfully received—they may be left with Stanford & Swords, 139 Broadway; Mr. T. C. Butler, 20 John street; Mr. Sparks, 109 Nassau street; or with Jesse Pound, 50 Fourth street.

March 27, 1844.

☞ ANCIENT BOOKS IN THEOLOGY, ECCLESIASTICAL LAW, &c.

THE attention of Clergymen and others is invited to the sale of a large collection of rare old authors in the Latin Language chiefly, including a few in German, printed in the 16th and 17th centuries, to be sold by GURLEY & HILL, at the New York Long Room, 169 Broadway, on *Tuesday and Wednesday mornings*, April 9th and 10th, commencing at 10 o'clock, consisting of Theology, Civil and Ecclesiastical Law, Lives of Saints, &c. A large portion of them are folio volumes in vellum and parchment, and contain many specimens of early printing. Catalogues are ready.

March 30—$1t

TO TEACHERS OF MUSIC.

A LADY who has had some experience in teaching music, and who is willing to take charge of the musical instruction of a few young ladies, in a pleasant family in the country, receiving her board and household expenses, together with a small salary as a compensation for her services, may hear of a desirable situation by addressing O. P. D., care of James A. Sparks, Esq., office of the Churchman, post paid.

March 30—3t

TO EPISCOPAL CHOIRS.

A LADY who has had long experience in Mezzo Soprano singing, and who can produce the highest testimonials from Lowell Mason, Esq., of Boston, wishes to obtain an appointment in the choir of any of the city churches. A liberal salary will be expected. Address C. M. S., at the office of the "Churchman."

March 30—$3t

CHURCHMAN'S LIBRARY.

NO. 4, of this periodical is now out, containing the conclusion of Church Clavering, or the School Master, by Gresley; and the commencement of Christian Morals, by Sewell.

Southey's Book of the Church, will be commenced shortly. Subscriptions received by

J. A. SPARKS,
March 30. General Agent, 109 Nassau st.

JUST PUBLISHED.

A PASTORAL LETTER to the Laity of his Spiritual Charge; occasioned by a recent appeal to them by some of their own number. By BENJAMIN T. ONDERDONK, D. D., Bishop of New York. Price 6¼ cents single; 50 cents per dozen; $3 per hundred.

H. M. ONDERDONK & CO.,
4 John street, near Broadway.

☞ H. M. O. & Co. have still on hand some of Bishop Onderdonk's Pastoral Letter to the Clergy and People of his Spiritual Charge, containing his remonstrance, protest, and demand, to the Bishops of the American Church. March 30—2t

FOR RENT.

THE GOLDEN HILL SEMINARY, lately occupied by Mrs. M. M. Malapue as a School for Young Ladies, is now offered for rent on the most reasonable terms.

The Seminary is delightfully situated in the city of Bridgeport, on Golden Hill. The buildings are spacious and well adapted for the purposes of a large school, and every thing about the premises is arranged with the highest regard to elegance and comfort.

The distinguished reputation of this Seminary, renders a particular description of it unnecessary. It is believed that no establishment in the country embraces greater facilities for a flourishing school than the Golden Hill Seminary.

For terms, apply to JAMES C. LOOMIS, of Bridgeport, Conn., or of JOHN C. THATCHER, No. 70 Pine street, New York. March 30—$4t

STANDARD ENGLISH THEOLOGICAL WORKS.

D. APPLETON & CO., 200 Broadway, respectfully invite the attention of the Clergy, Students, and the Laity to the following list, comprising a part of their choice stock of English Theological Works:—

Bishop Andrews' Sermons. 5 vols. 8vo. $14.
Archbishop Bramhall's Works. New edition now publishing. (2 vols. ready) $6.
Bishop Berkeley's Works. 1 vol. 8vo. $2 50.
Do. do. 2 vols. Edited by Wright. $4 50.
Bishop Beveridge's Works. New edition now publishing. (3 vols. ready) $3 25 each.
Dr. Thomas Fuller's Works. 8 vols. 8vo. $21.
Rev. Joseph Bingham's Complete Works, with all the Quotations. 9 vols. 8vo. $33.
Bishop Bull's Works. 8 vols. 8vo. $22.
Dr. Isaac Barrow's Complete Works. 8 vols. 8vo. $24.
Do. do. do. Cheap edit. 3 vols. 8vo. $6 50.
Dr. Edward Burton's Complete Works. 5 v. 8vo. $16.
Bishop Butler's Complete Works. 1 vol. 8vo. $2 50.
Do. do. do. 12mo. $1 50.
Richard Baxter's Practical Works, with Introductory Essay. 4 vols. imp. 8vo. $20.
Jeremy Collier's Ecclesiastical History of England, with copious notes. 9 vols. 8vo. $25.
Dr. Wm. Cave's Works, edit. by Carey. 5 v. 8vo. $11.
Dean Comber's Complete Works. 7 vols. 8vo. $14.
W. Chillingworth's, M. A., Complete Works. 1 vol. 8vo. $3.
Archbishop Cranmer's Complete Works. 4 v. 8vo. $14.
Dean Graves's Complete Works, edited by his Son. 4 vols. 8vo. $13.
Bishop Hall's Complete Works. 12 vols. 8vo. $38.
Bishop Horseley's Complete Works. 8 vols. 8vo. $24.
Bishop Hurd's Complete Works. 8 vols. 8vo. $14.
Bishop Horne's Complete Works 4 vols. 8vo. $14.
Bishop Hopkins's Complete Works. 1 vol. imp. 8vo. $4 50.
Richard Hooker's Complete Works. 2 vols. 8vo. $4 50.
Do. do. do. edited by Keble. 3 vols. 8vo. $10.
Dr. Matthew Hale's Practical Discourses on the Liturgy. 4 vols. 8vo. $12.
Rev. W. Jones's (of Nayland) Complete Works. 6 vols 8vo. $14.
Rev. Charles Leslie's Complete Works. 7 vols. 8vo. $18.
Archbishop Leighton's Complete Works. 1 v. 8vo. $2.
Do. do. with Life by Pearson. 2v. 8vo. $5 50.
Bishop Lowth,s Works, 3 vols. 8vo. $5.
Bishop Mant's History of the Church of Ireland. 2v $12.
W. Palmer's, M.A., Origines Liturgicæ. 2 v. 8vo. $4 50
Bishop Stillingfleet's Origines Sacra, 2 vols. 8vo. $5.
Bishop Jeremy Taylor's Works, 3 vols. $18.
Bishop Reynolds's Complete Works, 6 vols. 8vo. 15.
Dr. John Scott's Complete Works, 6 vols. 8vo. $16.
Archbishop Sharpe's Complete Works, 5 vols. 8vo. $14
Bishop Saunderson's Sermons, Complete, 2 v. 8vo. $5.
Bishop's Sherlock's Complete Works, 5 vols. 8vo. $7.
Archbishop Tillotson's Complete Works, 10v. 8vo. $18.
Bishop Van Mildert's Complete Works, 6 v. 8vo. $18.
Bishop Warburton's Complete Works, 13 v. 8vo. $28.
Wall's History of Infant Baptism. 4 vols. 8vo. $12.
Patrick, Lowth, Whitby, Arnold and Lowman's Critical Commentary and Paraphrase on the Old and New Testament and the Apocrypha, with the Text at large. A new edition. 4 vols. imp. 8vo. $22.
Holy Bible, with Doyle and Mant's Commentary. A beautiful edition. 3 vols. imp. 8vo. $14.
Pool's Annotations on the Bible. New edition. 3 vols. imp. 8vo. $18. March 30.

THE BIBLE, WITH PATRICK, LOWTH AND WHITBY'S COMMENTARY.

THE HOLY BIBLE, with Bishop Patrick's Commentary on the Historical and Paraphrase of the Poetical Books of the Old Testament; Bishop Lowth on the Prophets; Arnold on the Apocrypha; Whitby on the Gospels and Epistles; Lowman on the Revelations. In the previous editions of this work, the Annotations were printed without the Text, thus rendering it a mere book of reference for the study; in this edition the Text is placed at the head of each page, thus adapting it for general use both in the Family and in the Closet.

TERMS.—The work will be printed from new type on good paper, and will be in every respect equal, if not superior to the English edition, and will be completed in Sixty numbers, at twenty-five cents each.

RECOMMENDATIONS.

"It gives me great pleasure to learn that the celebrated Commentary on the Holy Bible, of Patrick, Lowth and Whitby, is about to be published. It has long been justly held as a standard work of much more than ordinary value; and I cordially commend the enterprise to liberal and extensive patronage. I wish every candidate for holy orders in my diocese to study it carefully, and every clergyman thereof to have it as a constant book of reference."

BENJ. T. ONDERDONK,
Bishop of New York.

Philadelphia, Nov. 14th, 1843.

I am much gratified to learn that the valuable Commentary on the Holy Scriptures, of Patrick, Lowth and Whitby, is to be published in this city, and I cordially commend it to the patronage of the Episcopalians of Pennsylvania.

H. U. ONDERDONK,
Bishop of the Diocese of Pennsylvania.

New York, Nov. 18th, 1843.

I cordially concur in the above recommendation of the Rt. Rev. Bishop Onderdonk.

HENRY ANTHON,
Rector of St. Mark's Church, N. York.

I cheerfully concur in the above recommendation.

W. SUDDARDS,
Rector of Grace Church, Philadelphia.

Philadelphia, Nov. 24th, 1843.

I unite cordially in the opinions above expressed, of the value of the Commentary on the Holy Scriptures, by Patrick, Lowth and Whitby.

J. C. CLAY,
Rector of Swedes Church.

⁂ Nos. 1 to 4 now ready. Subscriptions received by the Publishers.

WILEY & PUTNAM,
March 23. 161 Broadway.

TO LET.

PEW No. 6, side aisle, in St. George's Church.—Inquire of Mrs. MABEE, No. 46 MacDougal street. March 23—3t$

FOR SALE, pew No. 50, in St. John's Chapel, North aisle, and extending into the body of the Church. Price, $500.

Enquire at No. 83 Murray street. Feb. 3—tf

ORGAN MANUFACTORY,
Anthony Street, New York.

GEORGE JARDINE. Among the many applicants for patronage, he respectfully solicits a share; believing that his Organs are most certainly not inferior to the productions of any in this country.

For sale—A variety of Church, Parlor, and Church barrel Organs, or "Dumb Organists;" of which latter, he was the first to introduce into America nearly eight years ago, and for which he has gained great celebrity.

N. B.—G. J. is a practical voicer, tuner, and finisher of every instrument manufactured at his establishment, and he had long experience as such in two of the largest organ manufactories in London. March 23.

The Churchman.

From the Commercial Advertiser.

Is the Episcopacy Essential to the Church?

NO. VI.

THE SCRIPTURAL MINISTRY IN THREE ORDERS.

When we assert that the ministry was originally instituted in three orders, the first having the exclusive power of ordaining the two inferior orders, of exercising general superintendence over them and their congregations, and of perpetuating the ministry, by giving the authority with which they were invested to their successors, it is demanded, where is the scriptural warrant for this assertion? And some even, inconsiderately, and without reason, refuse to acknowledge this to be the essential constitution of the ministry, because it is no where laid down as a distinct proposition. They forget that there are facts and doctrines, which they acknowledge to be of vital importance, that can only be sustained by precisely the same kind of evidence which we are prepared to bring forward in support of our doctrine of a threefold ministry.

Where can be found the direction by which the Jewish Sabbath was to be abolished and the Lord's Day to be substituted in its place? Where is the express authority for administering baptism to adults? Upon what arguments do we support doctrines which the advocates of Episcopacy and Presbyterianism unite in regarding as vital truths of revelation? "Our belief in the Trinity, the co-eternity of the Son of God with his Father, the proceeding of the Spirit from the Father and the Son,—these, with such other principal points, the necessity whereof is by none denied, are notwithstanding in Scripture nowhere to be found by express literal mention; only deduced they are out of Scripture by collection." (Hooker.)

If whatsoever is not *clearly* taught—that is, taught in distinct propositions, requiring no reference to other passages of holy writ to unfold their true meaning—is to be rejected as non-essential, I know not what fundamental truths of any creed whatsoever would not be swept away. Socinianism would gain an easy triumph over the orthodox faith, and even Socinianism would find its defences soon demolished by infidelity.

This demand for plain directions of Scripture, it has been justly remarked, is akin to the reasonings of the heathen about our Lord's resurrection. He did not show himself *plainly* enough, they said, nor in the right way. "How long dost thou make us to doubt?" said the Jews. "If thou be the Christ, tell us *plainly*." The Sadducees too, in their controversy with the Pharisees, were wont to say "that unless they could bring *clear* texts, that should affirm in so many words what they denied, they would not yield."

Now if any one, under the influence of the like spirit of incredulity, will reject our doctrine until we can bring forward a text or texts to this effect, there shall always be in the Church of God three orders of ministers, to wit: 1st, Apostles; 2dly, Bishops or presbyters; and 3dly, deacons; we acknowledge frankly that we have not the means of convincing him. We can no more do this than any man can prove by what Apostolical authority and at what time the Christian Sabbath was instituted, or infant baptism practised. But if any one is satisfied upon these points by the method and the amount of reasoning from Scripture that can be brought forward to support them, we may hope to convince him by the same process that Episcopacy is a divine institution.

Will it be thought necessary that explicit directions from the great Head of the Church, in his own recorded language, should be adduced to render the mode in which the ministry was to be organized binding upon all succeeding generations? We reply that but a portion of what our blessed Lord taught and commanded is to be found in the brief record of the four Gospels. St. John, the last of the inspired historians, says, in the conclusion of his record—"And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written."

We may hence not unreasonably infer that but an outline, as it were, of what the Saviour taught and commanded, has been transmitted to us in his own words. Upon the point now under consideration it is acknowledged that we have no direct instruction from the Lord himself, but what is contained in the commission given by him to the Apostles after his resurrection.—The communication of authority by this commission is indeed very full, but the special mode in which this authority was to be exercised is no where laid down. But it cannot be supposed that our Lord would fail to accompany the delivery of so important a trust with ample directions for its execution. Indeed this would seem to be one of the principal objects of his remaining upon earth so long after his resurrection, since we are expressly told that he "through the Holy Ghost gave commandments unto the Apostles whom he had chosen," and that "he was seen of them forty days, speaking of the things pertaining to the kingdom of God." (Acts i. 2, 3.)

At any rate it is enough for us to know that Christ gave the most ample powers to his Apostles when he said, "As my Father hath sent me even so send I you." Knowing this, we cannot reasonably doubt that whatever principles were laid down and whatever discipline was exerted by the Apostles, are as binding upon us as though our Saviour himself had issued the command. To ascertain, then, the constitution of the Church, and the mode in which its ministry was organized, we must ascertain what the practice of the Apostles was.

That this practice was conformable to a precedent which God himself established, when the Church was limited to his own peculiar people, and which our Lord confirmed and strengthened by his own example while he was himself visibly on earth as the Head of the Church, we think can be fully established.

In the Jewish Church a threefold ministry, in the orders of high priest, priests and Levites, was the divinely appointed organization. Now if it be demanded, why refer to the Jewish Church upon this question? I reply in the words of an admirable author of the present day. Because "what took place under the law is a pattern, what was commanded is a rule under the Gospel. The substance remains, the use, the meaning, the circumstances, the benefit is changed; grace is added, life is infused; 'the body is of Christ;' but it is in a great measure that same body which was in being before He came. The Gospel has not put aside, it has incorporated into itself, the revelations which went before it. It avails itself of the Old Testament, as a great gift to Christian as well as to Jew. It does not dispense with it, but it dispenses it. Why should the Old Testament be retained in the Christian Church but to be used? There we are to look for our forms, our rites, our polity; only illustrated, tempered, spiritualized by the Gospel. The precepts remain; the observance of them is changed."

This same threefold distinction in the ministry, this disparity and subordination of Church officers which God himself established, our blessed Lord illustrated in his own practice.

While himself personally on earth he bore the divine commission of the Father by whom he was "sent." He was the visible "Shepherd and Bishop." And beneath him were two orders in the ministry. The twelve Apostles were first chosen and sent out to preach "the kingdom of God," and as the seal of their commission power was given them "over all devils and to cure diseases."

Besides this order of the ministry, a second was instituted in the persons of the seventy, to whom likewise was given the power of working miracles, and who were commanded to declare the near approach of Christ's kingdom, for he sent them out "two and two before his face into every city and place whither he himself would come." These were distinct from the twelve and inferior to them.

For what reason these two orders of the ministry under Christ were filled by twelve and seventy persons respectively, we are not informed. But as our blessed Lord unquestionably instituted several things in conformity with observances that existed under the Jewish polity, there might be some reference to the twelve offices over the tribes of Israel, who under him should govern the spiritual Israel, as he declared that they should "sit on twelve thrones, judging the twelve tribes of Israel." (Matt. xix. 28.) And also in allusion to the seventy officers whom God commanded Moses to set over the Israelites, to minister under him, might Christ select the same number, as his inferior ministers. This, however, is a species of conjecture, which, although much indulged in by some of the fathers, it must be confessed is not very profitable. As to the fact, however, of the appointment of two clearly distinct orders, with delegated powers from a third and superior authority, then present and acting as the visible Head of the Church, we cannot deem it unimportant, or as being without a special design.

Now, was all this as a precedent for the guidance of the Apostles in their responsible work of organizing the Church, or not? Would it be inferred from it that ministerial parity was the system most approved of by Divine wisdom? Would it not, on the contrary, be natural to suppose that unless there were some special directions given to the contrary, the Apostles would establish the polity of the Church in conformity with a principle recommended by such authority?

That they did so, we think, is capable of the strongest inferential proof, and this is all the proof the case requires or admits of. From the four Gospels we can draw no expressions and no allusions to events which can throw light upon this inquiry, for the obvious reason that their record closes with the appointment of the Apostles to succeed to that visible ministry which the Saviour had fulfilled when he ascended up on high. But in the Acts and the Epistles we shall find all that could be reasonably anticipated, and enough to sustain our position.

No direct statement will be found there, indeed, that gives in juxta position "Bishops, priests and deacons," or that by an orderly definition exhibits the distinctive powers of these orders in the ministry. In the Acts is recorded the appointment of the deacons, and Apostles and elders are mentioned in such connexions as show them to be separate and distinct orders of Church officers. In the Epistles there will be found precisely such allusions and expressions as the nature of this style of writing would authorize us to expect. The Epistles, be it remembered, were written to Churches, which were established upon a system of polity well understood, and which had gone into full operation. There would therefore be no more necessity for telling the Churches at Corinth, at Ephesus or Philippi, that there were three orders in the ministry, than there would be for any one now writing about the affairs of this country, to those acquainted with it, to describe it as being under a republican form of government. But if in such a correspondence there were occasional mention of the executive, the judicial or legislative departments, or of President, Senate and Representatives, at different times and in different connexions, it would be all that we should expect to find; and should letters of this description reach a future generation, (the same government still standing,) their interpretation would not only be obvious, but the fact of their existence would be proof demonstrative that the government to which they alluded was in being when they were written.

Now if we cannot show from the Acts, the Epistles, and the Book of Revelation that in the primitive Church—that is, the Church of the New Testament—three orders in the ministry are thus recognized, with distinct powers, we will confess that Episcopacy has not the support of Scripture. JONA. M. WAINWRIGHT.

Thursday, March 7th.

From the English Churchman.

Advice to a Congregation.

The public worship of God is a duty prescribed by reason, commanded by Scripture, and enjoined by the Church. It is much more efficacious than private devotions; though the latter may be performed with greater recollection and with more lively feelings of piety. "Where two or three are gathered together in my name, there am I in the midst of them."

Therefore, never say, "It is of no use to go to church, where such and such things agitate and distract me; I can say my prayers with more composure at home." Your appearance in the place of public worship is a duty you owe to God, and an edification you owe to your neighbor; and if performed according to the best of your abilities will, though comfortless and distracted, draw down more powerfully the graces of heaven, than the most favorite private devotions would do, though performed with the utmost attention and fervor. No one can be a good Christian who performs ill the duty of public worship, nor can he easily be a bad one who performs it well.

It is not necessary for this end, that you should be rapt into ecstasies, or laboring to be so during all the time you are in the church—you will stand a much better chance of satisfying your obligations to God if you attend well to the following admonitions:—

Avoid all those amusements on the eve of the Sunday or Festival, which, from the agitation they produce in the mind, or the languor they cause in the body, incapacitate you from discharging well the great duty of public worship on the following day. If theatrical amusements are to be discouraged at all times, they are doubly to be deprecated when protracted to a late hour on a Saturday evening.

On the day which is to be devoted to the service of God, rise early, that you may have leisure to say your morning prayers, and make what preparations are necessary for going to the place of public worship. Take care to be there in good time, that you may have leisure to recollect your thoughts before the divine service commences. Many persons for want of this precaution, contract a habit of praying by rote, and worshipping God only with their lips, whilst their hearts are far from him.

If either through negligence or accident, you do not arrive at the church till the prayers before the Communion are begun, refrain from entering till those prayers are ended. You had better punish yourselves a little for coming too late than disturb the whole congregation, by making a noisy entry into the church, whilst the priest is in vain exerting his voice to be heard.

There are some persons who are remarkable for coming last to church, and rushing out of it first. There are others, who, though they scarcely ever come in time, and generally disturb the whole assembly, by the numberless preparations they require, and the protracted bustle they make before they are ready to begin their prayers, are yet so strangely devout, that it is difficult to get them out of the church when the service is over. To the former I can only say, that I would give little for that worship, which begins and ends with a sin against God and their neighbor. To the latter I would suggest, that five minutes' preparation before the service begins, is worth more than many hours of self-appointed and singular devotions after the service is over. Never attempt to leave the church till the service is completely ended; you had better wait five minutes, and get out of the house of God in your turn, than set a bad example to others, by escaping the first from your place of confinement.

During the prayers and praises, endeavor to banish all distractful thoughts, and keep yourselves intent upon the presence of God. But if you cannot restrain your mind as much as you could wish, let the body, at least, do its duty.—Read the appointed prayers with sedateness and composure, join with all the rest of the congregation in the accustomed forms and ceremonies; kneel when they kneel, stand when they stand, and sit down when they sit down. Uniformity in public worship is beautiful, edifying, and impressive. The ceremonies of the Catholic religion were instituted for wise and good reasons; their antiquity demands our veneration, and the authority which precedes them has a claim to our submission. To omit or disregard them, argues at all times presumption, general ignorance, and sometimes both.

Avoid every species of singularity, it is the offspring of folly and pride, and the parent of hypocrisy. Where you join in the public responses, let your voice both in tone and in time be so mingled with the general voice that it may not be separately heard. It requires an union of more than ordinary arrogance and folly in the man, who can wilfully answer differently from every one else, and put a whole congregation in pain that his own sweet voice may be heard.

Repress, rather than encourage, all feelings of extraordinary devotion in the church, and shun with still greater care every external expression of such feelings. Good prayer is quiet, composed and resigned. It does not strain the head, not distort the countenance into grimace. Its merit is better ascertained by the humble confidence which inspires it, than by the warm feelings which it excites. These frequently spring from mere natural causes; they never in themselves render prayer meritorious, and they sometimes betray those who court them to dangerous illusions.

Let your posture be modest and sedate, but easy and unaffected. Suffer not your eyes to wander about, but keep them fixed either on your book, the altar, or the ground. How unedifying and scandalous is the conduct of many, who even at the most solemn parts of the holy sacrifice, are gazing on every object around them, and can tell you, when the service is over, the color of every ribbon, and the shape of every dress, that lay within their sphere of vision. How much more criminal still is the conduct of others, who employ the time of prayer in noticing the behavior of their neighbor, and collecting matter for future slander. "Thou hypocrite, cast first the beam out of thine own eye, and then shalt thou see to remove the mote out of thy brother's eye."

To strangers, particularly of other religious persuasions, be civil kind, and attentive. If your seat happens to be pre-occupied by one of these, and you deem it necessary to disturb him for your accommodation, let this be done in a manner that would not be deemed ill-breeding in a less sacred place. There are some pious persons who seem to consider rudeness privileged in the church. If your object in coming thither be to please God, and not to gratify your own will, you will attain it better by putting up for once with a less favorite sitting, than by behaving like a brute to recover your own.

With God there is no distinction of persons—rich and poor, high and low, are all upon an equality with him—remember this when you appear in his presence. There are some persons who, by the attention they pay to their own comfort and importance, seem to forget it. They must have ample room on this side and on that; such a person must not kneel beside them, nor before them, nor behind them—a tradesman must not be near, nor a poor man within sight. Such persons unite in their single selves the delicacy of the rich glutton, and the pride of the Pharisee—they may look for the recompense of both.

Listen to the instructions delivered from the pulpit, with the humility of disciples, not with the pride of critics. Whatever be the abilities of the preacher, he is invested with a commission from God to teach you your duties; and whether he execute his commission well or ill *you* are not his judges. If you bring with you to the church that submission, docility, and gratitude, which are due to the word of God at all times and under all circumstances, the grace of heaven may, in your regard, supply the defects of the preacher; but all the eloquence in the world will be exerted in vain on the proud, self-sufficient, censorious hearer. When there is nothing in the manner of the preacher to praise, refrain, at least, from condemning; and when you think that approbation is due, show it in the amendment of your lives, rather than in empty panegyric. The former alone should be the object of the preacher; if he court the latter he is undeserving of it.

Modesty and unaffected simplicity in dress are necessary for a good Christian at all times, and in all places—in the church they are particularly so. What is vanity elsewhere, becomes profanation here. That Christian must want either feeling or thought, who can kneel down to prayer with the follies and extravagances of fashion about him, before a naked crucifix. He is worse than thoughtless or unfeeling, if, as too frequently happens, he carry those extravagances to the foot of the altar, and, in the livery of folly and pride, receive an humbled God. If you would derive advantage either from your prayers or communions, let your exterior carriage and attire express the submission and humility which reign in your soul.

The cause of true piety suffers much from a misconception of its nature. It is too often thought that those who say longer prayers than their neighbors and carry about a greater number of pious books, are pious persons; though they are perhaps unaccommodating, self-willed, pettish, ill-natured, uncharitable, harsh, and censorious. That Christian has a better claim to the title of pious, who has less resemblance of the Pharisee in his character; who labors more to correct his vices, than to display his good works; who is more remarkable for the edifying discharge of duties enjoined by the Church, than for an obstinate adherence to practices imposed by himself; who is less attentive to his neighbor's faults than to his own, and corrects the latter before he condemns the former; who shows his love of God by keeping the commandments, and of his neighbor, by studying the comforts of those around him as much as his own.

NEW CHURCH MUSIC.

NOW READY,

At the Office of the New World, 30 Ann-street, and Wadleigh's, 387 Broadway,

Price One Dollar,

THE BEETHOVEN COLLECTION OF

SACRED MUSIC,

Comprising themes now first arranged from the instrumental compositions of Beethoven, Haydn, Mozart, and other eminent composers; and Original Tunes, Chants, and Anthems; the whole harmonized in Four Parts, with an Accompaniment for the Organ. To which is prefixed a New Method of Instruction in the Rudiments of Music, and the art of Reading with Intonation. By E. IVES, JR., W. ALPERS, and H. C. TIMM.

This book has been prepared by three distinguished and experienced Professors, and differs from the ordinary books of Church Music, in the following particulars: 1st. The music which it contains is such as can be found in no other book, *every page of it being copyrighted.* 2nd. It is complete in its arrangement; the voice parts standing in their proper order, with a separate score for the organ. 3rd. The words of the entire hymn are printed so as to be easily read with the music. 4th. It will contain all the metres used in all the churches of the different denominations, as well as all the service of the Episcopal Church, including the Festivals. 5th. It is got up in a far superior style to any book of the kind which has appeared in this country, being printed on a large and open page, with entirely new types.

The Music of this collection is entirely new, and must be sought for by all Churches, Schools, and Choirs, who are tired of the old Music Books. The demand has been so large as to take up the copies faster than they can be bound. The first edition is nearly exhausted. Orders are solicited. Choirs and Schools supplied at $10 a dozen. A liberal discount to the trade.

March 16—4t J. WINCHESTER, Publisher.

JAMES A. SPARKS,

No. 109 Nassau Street, New York.

BEGS leave to offer his services to Clergymen and others at a distance from the New York Book Market, to purchase books for them on the most reasonable terms, and to forward them as may be directed, to any part of the United States, or Canada.

Orders, enclosing cash, for any book in this market, or for Sunday School Libraries, will be promptly attended to.

J. A. S. would refer to the Right Rev. the Bishop of New York; the Right Rev. Bishop Chase, of Illinois; the Rev. Messrs. D. S. Lewis, St. Francisville, La.; W. D. Cairns, Columbus, Ga.; J. A. M'Kenney, Cambridge, Md.; Rev. John Coleman, D. D., Editor of the Banner of the Cross, Philadelphia; Rev. Wm. Henry Hoit, St. Albans, Vermont; Rev. M. P. Parks, Chaplain of the U. S. Military Academy, West Point, N. Y.; J. S. F. Heald, Esq., Darien, Ga.; Rev. J. Singletary, Washington, N. C.; B. W. Fosdick, Esq., Savannah, Georgia.

J. A. S. is Agent for the following Church Works: The Banner of the Cross, weekly, price $2 50 in advance. The True Catholic, monthly, price $2 50 in advance. A View of the Organization and Order of the Primitive Church, by Rev. A. B. Chapin, A. M., price $1 50. March 16.

STANDARD CHURCH WORKS.

PALMER'S Treatise on the Church, 2v. $5.
Burnet's History of the Reformation, best edition, 4v. $8.
Burnet's ditto, cheap edition, 3 v. $2 50.
Burnet's Exposition of the XXXIX. Articles, 8vo. $2.
Pearson's Exposition of the Creed, 8vo. $2.
Kip's Double Witness of the Church, 16mo. $1 25.
Churton's Early English Church, 16mo. $1.
Sutton on the Sacrament, 16mo. $1.
Learn to Die, by Christopher Sutton, D. D., 16mo. $1.
Learn to Live, do do 16mo. $1.
Spincke's Manual of Private Devotion, 16mo. $1.
Practical Christian, by R. Sherlock, D. D., 16mo. $1.
Maurice on the Kingdom of Christ, 8vo. $2 50.
Newman's Parochial Sermons, 2v. 8vo. $5.
Manning on the Unity of the Church, 16mo. $1.
Evans' Rectory of Valehead, 16mo. 75 cents.
Jeremy Taylor's Golden Grove, 16mo. 50 cents.
Bishop Patrick on Prayer, 16mo. 75 cents.

For sale by J. A. SPARKS, Churchman's Bookstore, 109 Nassau sreet. Jan. 27.

CHURCHMAN'S LIBRARY.

(*Recommended to patronage by the Bishops of New Jersey, Pennsylvania, Maryland, and New York.*)

A SERIES of publications, original and from the English press, in Monthly Numbers of 56 octavo pages each, on fine paper, at $2 25 a year, payable, by city subscribers, on delivery of the numbers. Mail subscribers $2, or six copies sent to one address $10, enclosed in advance, to the Publisher. Postmasters are authorized to remit for periodicals. The following works will be embraced in the series:—

A History of the English Reformation, by Massingberd; Christian Morals, by Sewell; St. Antholin's, or Old Churches and New, by Paget; Bowden's Life and Pontificate of Gregory VII.; Lives of Eminent English Laymen, by Teale; The Great Necessity and Advantage of Public Prayer and Frequent Communion, by Bishop Beveridge; Mannding's Sermons; Church Clavering, or The School-Masiter, by Gresley; Life of Wm. Wilberforce, abridged, by his Sons; Travels in the East, by Rev. H. Formby, &c.

The third number for February, is now out; containing the conclusion of the "English Reformation," by Massingberd, and the commencement of "Church Clavering." J. R. DUNHAM.

Flemington, N. J., Feb. 26, 1844.

General Agents.—New York, James A. Sparks, 109 Nassau street; Philadelphia, R. S. H. George, 26 South 5th street; Boston, Charles Stimpson; Baltimore, H. Colburn; Hartford, Henry A. Parsons; New Haven, Croswell & Jewett; Troy, Young & Hartt; Albany, Daniel Little; Providence, Samuel C. Blodget. March 2.

CHURCH PAMPHLETS.

JAMES A. SPARKS, No. 109 Nassau street, New York, (up stairs,) has just published and for sale, Rev. Dr. Pusey's Sermon on the Eucharist, with an American Appendix, compiled from the Confessions of Faith and other standards of the Presbyterian and Dutch Reformed Churches, and the writings of Calvin, Mclancthon, and Luther. Price, 12½ cents.

A Full and True Statement of the Examination and Ordination of Mr. Arthur Carey. Taken from the Churchman of July 8, 15, 22, 29, and August 5, 12, 19 and 26. pp. 116. Price, 25 cents.

A Letter to a Parishioner relative to the Ordination of Mr. Arthur Carey, by the Rev. B. I. Haight. Price, 6¼ cents.

Mutual Forbearance recommended in Things Indifferent. A Sermon, preached at the Consecration of the Church of St. John Baptist, in the Parish of Hawarden, by the Rev. Dr. Hook, and dedicated to the Rev. Dr. Pusey.

Errors of the Times; a Charge delivered by the Rt. Rev. Bishop Brownell, of Connecticut. Price, 12½ cents.

No Union with Rome. By the Rev. Dr. Jarvis.

Revivalism and the Church. By a Presbyter of the Diocese of Connecticut. Price, 12½ cents.

The Church's Law and the Church's Liberty. A Sermon by the Rev. Smith Pyne, A. M. Price, 12½ cents.

The Liturgy in No Danger. A Letter to the Author of an article in the New Englander, for October, 1843. Price, 10 cents.

A Letter to the Rev. Dr. Bushnell, on the Rationalistic and Infidel tendencies of certain passages in his address, &c. &c. Price, 12½ cents.

Reasons why I am a Churchman; or, The Episcopalian Armed against Popular Objections.

Episcopacy Divine in its Origin, and unbroken in its succession.

Mariolatry, or Facts and Evidences demonstrating the Worship of the Virgin Mary by the Church of Rome. By Rev. T. Hartwell Horne, D. D., Edited by Dr. Jarvis. Price, 25 cents.

Church Authority, a Sermon by Rev. L. Windsor.

The Priesthood in the World, a Sermon by the Rev. Dr. Wyatt, of Baltimore.

The Argument for the Apostolical Succession. By the Rt. Rev. Bishop McIlvaine.

A Narrative of Events connected with the publication of the Tracts for the Times, &c. &c. By Rev. William Palmer.

Sacerdotal Absolution, a Sermon preached before the Diocesan Convention of North Carolina, 1843, by Rev. M. A. Curtis. Jan. 27.

THE HISTORY OF A POCKET PRAYER-BOOK, written by itself. New edition. Just received and for sale by JAMES A. SPARKS, Churchman's Bookstore, 109 Nassau st.

ST. MATTHEW'S HALL,

PORT COLDEN WARREN COUNTY, NEW JERSEY.

THIS institution, situated eight miles from Schooley's Mountain Spring, and fourteen from Easton, Pa., upon the turnpike road from Morristown to Easton, will be revived this Spring, as an English and Classical School, on Christian principles, for boys, under the care of the Rev. P. L. Jaques.

The situation of the building is remarkably pleasant and healthy, and the accommodations are ample. Mr. Jaques, who has had more than ten years' experience in constantly teaching, will be aided in the duties of the Hall, by a competent assistant. The boys will, in all respects, be treated as his own children; and their moral and religious principles will receive his especial attention.

The Hall will be opened for the reception of pupils, on the *first Monday* in next May. The year will be divided into two sessions, of five months each—allowing April and October for the spring and fall vacations. The terms will be from $130 to $135 per annum; the *half* of which, *will be required to be paid, each Session, in advance.*

Circulars, stating particulars, will soon be issued.

☞ *Reference.*—The Rt. Rev. G. W. Doane, D. D., L.L. D., Bishop of New Jersey; the Rev. Professor Ogilby, D. D., General Theological Seminary, and the Rev. C. H. Halsey, Sing Sing, New York; the Rev. W. Staunton, Morristown, N. J.; and the Rev. Frederick Ogilby, Philadelphia.

⁂ Apply to the Rev. Principal, at Hope, Warren County, New Jersey, until the first of April; and afterwards at the Hall, Port Colden. March 16—2m

ST. THOMAS'S HALL, FLUSHING, L. I.

THIS Institution, so advantageously known to the public, while under the supervision of the Rev. Dr. Hawks, having passed into the hands of the Rev. Wm. M. Carmichael, D.D., late Rector of St. George's Church, Hempstead, and Gerardus Beekman Docharty, A. M., late Principal of the Hemstead Seminary, is now in successful operation, as a Boarding School for Boys. The object of the proprietors is, to make it one of the very best Institutions of the kind in the country. An Institution in which parents may place their children, with entire confidence that every thing will be done which can reasonably be expected, to cultivate their minds, their morals and their hearts.

The families of the proprietors reside in the establishment, who, together with the students, will form one household, regulated and governed with parental care and authority.

St. Thomas's Hall is beautifully located in a very healthy village, within a short ride of the city of New York, and approachable not only at all times of the day, but at all seasons of the year, by means of stages and steamboats. The accommodations are on the most liberal scale, with special reference to the health, and comfort, and happiness of the student.

Boys will be received at any age, over eight, and prepared to enter college or the counting-house.

REFERENCES.

Rt. Rev. Benj. T. Onderdonk, D. D., New York.
Rev. Dr. Taylor, Rector of Grace Church.
Rev. Dr. Ogilby, Prof. in the Theological Seminary.
Rev. Dr. Seabury, Editor of the Churchman.
Rev. Dr. Moore, Richmond, Staten Island.
Hon. David S. Jones, New York.
Messrs. S. D. Skillin, D. Clarkson, Dr. Lucius Comstock, O. T. & J. Hewlett, Swords & Stanford, New York.
Messrs. Jarvis Brush, A. Van Nostrand, Brooklyn.
Rt. Rev. Henry U. Onderdonk, D. D., Philadelphia.
Rev. Dr. Ducachet, "
Rev. Dr. Coleman, "
Rev. Frederic Ogilby, "
Rt. Rev. William R. Whittingham, D. D., Baltimore.

TERMS.—One hundred dollars a session of five months, payable in advance. Sessions commence October 1, and April 1. For further information, see the Circulars, which may be had at the Hall, or at Stanford & Swords, No. 152 Broadway, New York.

REV. WILLIAM M. CARMICHAEL, D.D.
GERARDUS BEEKMAN DOCHARTY, A.M.,
March 9, 1844.—tf Proprietors.

SUSSEX CHURCH SCHOOL,

At Christ Church Rectory, Newton, Sussex County, New Jersey, under the immediate supervision of the Bishop of the Diocese.

THE REV. CLARKSON DUNN, A. M., Head.—On the first day of May next ensuing, the first term of this school will commence, and boys will be received, to be carefully nurtured, and faithfully instructed in the various departments of English and Classical learning, and in the principles of the Church. The Head, who has had twenty years experience in the administration of a school, will be assisted by one or more deacons of the Church, to be selected for that purpose, by the Bishop of the Diocese. The boys will in all respects be treated as his own sons. They will be thoroughly prepared for College, or for any of the departments of life. There will be one uniform charge for all, whatever studies they may pursue, of sixty-five dollars, for the term of five months, which must be always paid in advance, and which will cover every ordinary charge of maintenance and instruction. The charge for the vacations, which will be the months of April and October, will be additional, and at the same rate. The course of studies in English and Classical learning, and in Christian Knowlege, will be drawn up and supervised by the Bishop of the Diocese; in whose presence, an annual examination of the school will take place.

☞ Inquiries may be addressed to the Head of the School, at the Rectory, Newton, Sussex County; or to the Bishop of the Diocese, Riverside, Burlington.

March 2—6t8

TRINITY SCHOOL,

No. 76 Varick Street.

REV. WILLIAM MORRIS, RECTOR.

THIS Institution consists of a CLASSICAL and an ENGLISH Department.

In the former, pupils shall go through a thorough course of Classical and English Education.

In the latter, strict attention will be paid to the preparation of young gentlemen for commercial pursuits.

In both departments religious instruction shall be given, both of a general nature, and specially in the doctrines and discipline of the Protestant Episcopal Church.

The Academic Term consists of twelve weeks. Tuition fees payable in advance. No deduction for absence.

History, Elocution, Composition, Astronomy, Philosophy, Chemistry, Mathematics, Orthography, Writing, Arithmetic, Geography, and Grammar,	$10 00
Latin and Greek, including the English course,	12 50
French, Spanish, &c., each,	5 00
Stationary,	0 50
Fuel for the season,	1 00

The 1st Term will commence Sept. 1, and end Nov. 23.
2d do. " Nov. 24, " Feb. 15.
3d do. " Feb. 16, " May 9.
4th do. " May 10, " July 31.

TRUSTEES.

Right Rev. Benjamin T. Onderdonk, D. D., President; Rev. Thomas Lyell, D. D.; Rev. William Berrian, D. D.; Rev. John McVickar, D. D.; Rev. Samuel Seabury, D. D.; Rev. Joseph H. Price; Rev. Lot Jones; Rev. J. M. Wainwright, D. D.; Rev. T. H. Taylor, D. D.; Rev. B. I. Haight; Rev. E. Y. Higbee, D. D.; Thomas L. Ogden; Benjamin M. Brown; Murray Hoffman; Wm. H. Harison; Abel T. Anderson; John Stearns, M. D.; W. H. Hobart, M. D.; C. N. S. Rowland; Anthony J. Bleecker; John W. Mitchell. October 21.

TRINITY CHURCH CEMETERY,

AT MANHATTANVILLE.

THIS Cemetery is now ready for interments in graves or in vaults. It contains twenty-four acres of land, running from the Tenth Avenue to the Hudson River, and between 153d and 155th streets. The soil is of the best quality for the purpose, and to those who have not seen it, it may be necessary to say that the beauties of the place, and its rural and picturesque scenery, cannot be surpassed. The Tenth Avenue in front of the grounds has been opened, and a dock has been built on the river at the foot of 155th street. That portion of the grounds fronting the Tenth Avenue is intended for more immediate use for graves, vaults, and family burial places; but places for vaults can also be had, (if preferred,) in that portion nearest the river, which is covered with a fine open wood, and parts of it about 170 feet above high water descending gradually to the river.

Applications for interments should be made as early as convenient to Mr. Morison, Sexton, at the Vestry Office, corner of Fulton and Church streets. The prices for graves and for vaults and family burial grounds have been fixed at the lowest rate. For further information, and for the charges attending interments, apply to Mr. Morison as above. August 12—tf.

PECK'S BOOKSTORE,

No. 158 Main street, (Exchange Buildings,)
WM. B. PECK, }
CHS. E. PECK, } Buffalo, N. Y.

CHURCH BOOKS published by James A. Sparks and D. Appleton & Co., constantly on hand, at publishers' prices. Jan. 20—6m

KNIGHT & COLBURN,

BOOKSELLERS, BALTIMORE, MD.

CHURCH MUSIC and other works, published by J A. Sparks, 109 Nassau st., New York, constantly on hand and for sale as above. Jan. 28.

BOARDING SCHOOL, SHREWSBURY, N. J.

REV. H. FINCH, Principal. Branches taught. English, Mathematics, Drawing, Latin, Greek, German and French Languages. Pupils limited to eight.

TERMS.—$125 per annum or $62 50 per term of five months, commencing 1st May and October; each pupil to furnish his bed and bedding.

REFERENCES.—George Gillespie, Esq., 193 Pearl st., and Thomas N. Stanford, Esq., 139 Broadway.

March 9—8t8

CHURCH AND PARLOR ORGANS.

WM. P. GARDNER, Organ Builder, No. 12 State street, New Haven, manufactures all sizes and prices of Church and Parlor Organs, with all the latest improvements in rich mahogany, rosewood and painted cases, with swells and pedals for shifting movement for the stops. Prices from $150 to $500. These instruments have been greatly admired for their brilliancy and sweetness of tone, also their fine workmanship, by all that have seen and heard them.

Also, a class of Church Organs of great volume and sweetness of tone, built for small churches, in rich Gothic and other cases, with swell, pedals, &c., from $300 to $1,000.

Also, Church Organs with two sets of keys, with great power and sweetness, with swell, composition pedals and pedal base, for $1,000 to $4,000.

All instruments will be warranted of the best materials and workmanship. Societies will do well by giving him a call before purchasing elsewhere, as they can obtain a larger Organ for the price than at any other establishment.

Superior Seraphins, for young beginners, from $50 to $75. Organs and all kinds of instruments tuned and repaired; also packed and sent to any part of the country at the lowest prices.

⁂ Orders may be left with, or inquiries made of
JAMES A. SPARKS,
Feb. 10. 109 Nassau street, New York.

ORGANS.—The subscriber offers for sale the following Organs:—One Organ in a Grecian case, 10 feet 6 inches high, 6 feet 6 inches wide, and 3 feet 9 inches deep, with a general swell—compass of keys from GG. to F. in Alt. Stops as follows: Open Diapason, Stop Diapason Bass, Stop Diapason Treble, Principal Fifteenth and Trumpet; a pedal to take off the chorus stops.

Two Organs same as above with the exception, the compass of the keys from CC to F, in Alt—dimensions of case 9 feet 5 inches high, 6 feet wide, and 3 feet 6 inches deep.

A second hand Church Organ, 9 feet high, 5 feet 6 inches wide, and 3 feet deep.

A second hand Parlor Organ.

HENRY ERBEN,
Oct. 1—tf 172 Centre st., head of Canal st.

ORGAN BUILDING.—THOMAS HALL, (formerly of Philadelphia, and more recently of the firm of Hall & Erben,) Church and Parlor Organ Builder, informs his friends and the public, that he is prepared to execute orders for ORGANS of every description, at his Manufactory, No. 86 Wooster street, near Spring, at short notice, and at reduced prices.

From the long experience the subscriber has had in the business of Organ building, he flatters himself he can furnish instruments of a quality at least equal to he productions of any other builders in the United States. Orders for Tuning and Repairing punctually attended to. THOMAS HALL,
No. 80 and 86 Wooster street,
Dec. 9—yly. near Spring.

THE GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION has in course of publication the following books, viz.:

The Juvenile Repository, being the republication in three or more volumes, of a series of choice books for children, from the press of 'Burns,' London.

Sacred History, Old Testament, one vol. 18mo.

Recently published by the General Protestant Episcopal Sunday School Union.

The Rector's Visits; or, Stories on the Lord's Prayer, 18mo. 108 pages.

The Children of Hazlewood School; or, Ill Conduct at Church. 18mo. 48 pages.

James Ford; or, The Heedless Boy. 18mo. 24 pages.

Beaven's Help to Catechizing. From the second London edition, revised and amended by the author, and the Executive Committee of the S. S. Union. 114 pages, 18mo. in stiff pasteboard covers. Price $10 per hundred, with the usual discount to Sunday Schools.

Also, a finer edition of the same, with an Introduction of 24 pages. Fine muslin, 28 cts. each, discount as above.

A clergyman at the West writes: "It is the most popular book amongst teachers, scholars, and parents, and the best for Sunday Schools I ever knew." The same testimony is coming in from all quarters.

Orders may be addressed to
DANIEL DANA, JR., Agent,
Jan. 27—tf 20 John st., New York.

RARE AND VALUABLE THEOLOGICAL WORKS.

THE following catalogue of Rare and Valuable Works are on sale for a Clergyman whose pressing wants compel him, reluctantly, to part with them:

Stewart & Winar's Greek and Hebrew Grammar, 1 vol. octavo.
Scott's Commentaries, 6 vols.
Bishop Rider on the Bible, 3 vols. folio.
Lectures on the Destiny of the Jews. London ed.
Horn's Commentary on the Psalms.

JAMES A. SPARKS,
Nov. 11. Churchman's Bookstore, 109 Nassau-st.

THE ILLUSTRATED BOOK OF COMMON PRAYER.—Just published, the Book of Common Prayer, and administration of the Sacraments, and other Rites and Ceremonies of the Church, according to the use of the Protestant Episcopal Church of the United States of America, with the Psalter, or Psalms of David; together with the Psalms and Hymns in metre. Containing upward of seven hundred engravings on wood, in part from original designs, but principally taken from the English, and adapted to the present edition, edited by Rev. J. M. Wainwright, D. D., complete in one handsome volume, royal 8vo., superbly bound in English morocco. Price $8,50. For sale by

J. A. SPARKS, Churchman's Bookstore,
Jan. 27. 109 Nassau street.

WORKS ON EPISCOPACY.

DR. BOWDEN'S LETTERS to Dr. Miller; Dr. Cooke on the Invalidity of Presbyterian Ordination and Episcopacy, tested by Scripture, in two volumes, in boards, and bound in sheep; also, Leslie on Deism; West on the Resurrection; Walton's Lives; Gibson's Letters; Life of Bishop Heber, &c., for sale at low prices at the Church Depository, 20 John street, by THOMAS C. BUTLER.

January 20.

SACERDOTAL ABSOLUTION.——A Sermon preached before the Convention of the Diocese of North Carolina, by the Rev. M. A. Curtis, Rector of St. Matthew's Church, Hillsborough, N. C. Published and for sale by JAMES A. SPARKS,
March 2. Churchman's Bookstore, 109 Nassau st.

BUDS, BLOSSOMS, AND FRUITS OF THE CHURCH; or, Born in the Church, Baptized in the Church, &c. By a Candidate for Orders.

JAMES A. SPARKS,
Dec. 9. Churchman's Bookstore, 109 Nassau st.

CHEAP QUARTO BIBLES. A lot of cheap quarto Bibles with the Apocrapha, just received and for sale. Prices from $1 50 to $2 50.

JAMES A. SPARKS,
Dec. 2. Churchman's Bookstore, 109 Nassau-st.

The Churchman.

EDITED BY

THE REV. SAMUEL SEABURY, D. D.

And under the General Direction and Supervision of

THE BISHOP OF THE DIOCESE OF NEW YORK,

of whom it is the Official Organ of Communication with his Diocese.

It is published every SATURDAY for the Proprietors,

BY JAMES A. SPARKS,

109 Nassau-street, New York, UP STAIRS.

Its object is to disseminate religious intelligence, elucidate Christian doctrine, and explain and enforce the principles and precepts of evangelical piety.

For the proper and more effectual accomplishment of these objects, it is, as it ever has been, since its establishment in 1831, devoted to the interests, in every department, of the Protestant Episcopal Church, and to this end sets forth, elucidates, and when necessary defends, those principles and that policy, which have ever characterized the Diocese of New York, and by the divine blessing on which that Diocese has been enabled to maintain so much efficiency in promoting "THE UNITED INTERESTS OF THE GOSPEL AND THE CHURCH."

Communications intended for insertion should be addressed to the EDITOR, and letters on business to the PUBLISHER.

TERMS.—Three dollars per annum, payable in advance. No subscription received for less than six months; and none discontinued until arrearages are paid, and unless at the option of the Proprietors.